equipping God's people in Asia

EQUIPPING GOD'S PEOPLE IN ASIA

ASIA PROGRAMME FOR THE

ADVANCEMENT OF TRAINING AND STUDIES

(APATS)

REPORTS AND MINUTES OF THE

BIANNUAL MEETING IN HONG KONG 1978

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PREFACE TO

"EQUIPPING GOD'S PEOPLE IN ASIA"

The last biannual meeting of the Asia Programme for the Advancement of Training and Studies (APATS), the former Asia Programme of Advanced Studies (APAS),was conducted in Hong Kong, January 6-7, 1978. This has been the second time since the October 1975 meeting in Singapore that the contact persons and church leaders in all APATS areas met to select and evaluate their programmes locally and regionally. In this meeting the role, programmes, policy and function of APATS were examined and evaluated. The name of APAS was changed to APATS, Asia Programme for the Advancement of Training and Studies, although the purpose and function of the programme remain the same.

The operation of the programme is at two levels:

a) Local level: the programme is operated in ten different local areas (units) - usually within national boundaries. Where there is more than one Lutheran church, it is a joint programme with ecumenical cooperation. This local area (unit) meets once every two years to hear progress reports, to review programmes and to prepare plans for the next two years.

b) Regional level: Once every two years (following the year of the local area meetings) the local areas' contact persons meet together in a biannual meeting to hear reports and plans from the local areas and then to prepare programmes,including activities and cooperation with other members of the Federation, for the following years.

The function of the Departments of Studies and Church Cooperation is consultative and supportive. The initiative and responsibility for the programme, however, rest with the Asian member churches. On the regional level at present special studies and research focus on the following:

a) Luther studies in an ecumenical, Asian context, including study, evaluation, translation, adaptation and application to the Asian setting. This work is seen both in the context of Lutheran theology and its mission in Asia and in relation to Luther research on the world level.

b) Methodological research, including use of social-science tools for meeting problems as well as training workshops for developing understanding and skills in techniques for research and planning in the churches.

c) Programme development and leadership training workshops for pastors and lay persons, including such areas as catechism, evangelism, missiology, worship, marriage, youth programmes, etc.

This booklet contains not only the minutes and progress reports from the ten unit-areas of APATS as well as lectures presented at the biannual meeting in Hong Kong, but also reports from the Seminars on Mission which were held in preparation for the All Asia Seminar on Mission in Hong Kong in January 1978 , namely from Korea, Hong Kong/Taiwan, Indonesia and Malaysia/Singapore. A paper presented at the All Asia Seminar on Mission by the Rev. J.B. Fuliga on "Self-Reliance and Global Partnership for Mission in Asia" is related to the goal of APATS, especially the programme for training leadership and/or theological training. A survey of APATS, conducted by Dr. Harry Parkin, the contact person of Indonesian APATS, looks at the work of APATS under four main headings, as follows: (1) Constituency (2) Programmes (3) Future Perspectives and Strategy (4) Evaluation and Recommendations.

The biannual meeting of APATS was chaired by the Rt.Rev. E.B. Muthusami, Bishop of the Evangelical Lutheran Church in Malaysia and Singapore, and there were excellent contributions from all the APATS contact persons and the participants as well as the LWF National Committee in India.

The preparatory committee organized by Dr. Andrew Chiu and his staff made arrangements for the use of Hong Kong's YMCA and of the Evangelical Lutheran Church of Hong Kong's office, which was an excellent setting for the meeting, although on a busy road.

Our appreciation for helping in the editing of this document goes especially to Mrs. Dorothea Millwood who assisted in its preparation.

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Geneva, December 1978

INTRODUCTION

I would like to draw our attention to three points, namely purpose, context and progress reports of APATS (formerly APAS), then the future task of the educational ministry of the LWF and finally an outline of priorities of the LWF programme for the next period. This will help us to know where we are and in which direction we are going to achieve our goal.

I. The Purpose, Context and the 1977 Programme of APAS

In 1971, at the meeting of the Commission on Church Cooperation held in Tokyo, a proposal was made to the effect that the LWF establish an Asia Centre for Advanced Studies. The Commission on Church Cooperation and the Commission on Studies had different proposals concerning the implementation of this request. The Asia Secretary of DCC in cooperation with the Secretary for Theological Education of DS provided consultative services to the churches for the planning stage in 1973-74 and helped prepare for the implementation of assigned tasks on the local and regional level in accordance with the decisions of the Geneva Consultation of February 1974. This Consultation had worked out special findings and recommendations that were subsequently approved by the Executive Committee in July 1974 and it had defined the structures, procedures and aims of the new programme, leaving its implementation to a general consultation in Asia of delegates from the 9 APAS areas set up in 1974-75: Korea, Japan, Hong Kong/Taiwan, Malaysia/Singapore, India, Indonesia, Philippines, Papua New Guinea and Australia.

The Executive Committee accepted the proposal that the thrust of the response should not be for an Asian Centre for Advanced Studies, but for an Asia Programme for Advanced Studies, stressing that there should be ecumenical participation.

The general APAS consultation was held in Singapore in October 1976. The programme for 1976-77 were discussed including workshops and seminars, continuing education programmes, field research, refresher courses for lay people and pastors and utilization of study and research facilities and personnel.

The purpose of APATS is to foster renewal of theological understanding in Lutheran churches in Asia and to further their witness to the gospel in various life situations, encouraging indigenous creative theological thinking, expression and production. It aims at the development of both lay and clerical leadership for the churches, including indigenous theological faculties. It proposes to make relevant the mission and setting in Asia. It seeks to share Lutheran theology and traditions with other Christians, to learn from them and to participate with them in ecumenical endeavour.

In October 1976 APAS conducted a consultation on theological education with the participation of Lutheran theological professors, church leaders and students in Manila. In 1977/78, according to the procedures of APAS, a biannual meeting was held to review and evaluate APAS and the progress of present programmes and to determine priorities with regard to policies and programmes for the future.

The unique feature of APATS is that is has no structures of its own but operates through existing theological institutions with active cooperation of the churches. The Department of Studies is responsible for supporting consultation at a local and regional level. The Department of Church Cooperation is also responsible for supporting the APATS programme in various areas.

Area programs in 1977 were:

Korea: Organized Christian writers training courses; engaged in research in the field of Korean liturgical music and continued the translation of Luther's Large Catechism into Korean, which it is hoped will be completed during 1978.

Japan: A survey and resarch on evangelistic work and continuing education for pastors on the study of the educational ministry.

Hong Kong/Taiwan: The Hong Kong/Taiwan Committee organized seminars and leadership training courses for church workers, lay people, women's groups, youth and writers, as well as refresher courses for pastors and special theological studies and lectures.

Indonesia: APATS area seminars dealt with the general problem of the gospel and customary law, the more specific question of the meaning and understanding of marriage, and conducted a workshop on the indigenous character of Batak worship and music.

India: In India the area committee through Gurukul organized theological education by extension, refresher courses for pastors and laity, seminars on a theological dialogue on the mission of the church (the Liberal-Conservative dialogue), a workshop on Indian Christian art and a seminar on ecumenism. In the future, the APATS structure will put greater emphasis on the ancient faith and cultures of India and Christianity. The UELCI and churches will play a bigger role in APATS programmes.

Malaysia/Singapore: The Lutheran Church in Malaysia/Singapore planned a study on leadership training courses and youth exchange programmes.

Philippines: APATS organized lay leadership training, a workshop on "Music and Liturgy" based on the Philippine culture and a workshop on "Contextualizing Faith and Life."

Papua New Guinea: Programmes for training and upgrading pastors were conducted for better service and leadership in church and society.

Australia: The Lutheran Church of Australia has a programme for exchange of personnel and resources: with Korea (1976-77), Papua New Guinea (1976-78) and India (1977). The APATS Australia moreover is stressing library development. Now the Luther Seminary in Adelaide has a special section on "Mission and Religions" and "Luther Studies and Reformation Studies".

In 1977, five areas of APATS conducted seminars on mission as preparation for the All Asia Seminar on Mission in January 1978, Hong Kong, namely Korea, Hong Kong/Taiwan, India, Indonesia and the Philippines. In fact, these reports were the agenda for the Hong Kong All Asia Seminar. The APATS programme has furthered increased cooperation among Lutheran member churches and other churches. Experiences, problems, traditions and information are being shared on a personal as well as on a congregational level. Increased ecumenical cooperation is taking place in the planning and operation of the programme.

After two to three years of APATS implementation, this meeting is to evaluate critically the programme, purpose, name, function and the task of APATS.

II. What Is the Future Task of the Educational Ministry of the LWF?

At the Evian Assembly in 1970 it was emphasized that theological education should be seen in the total context of education, research and training. The Dar-es-Salaam Assembly 1977 emphasized in connection with the educational ministry that the new community is a learning community and that the educational ministry must be seen as an interaction between Christian education, theological education and parish education.

The Dar-es-Salaam Assembly resolved to request the Lutheran World Federation:

"1. to place more emphasis on 'education' as the interrelationship of everything that takes place within the Christian community (koinonia), so that individuals may be more directly involved within families and congregations as resources rather than simply as objects for instruction;

2. to give education a high priority and to take this concern seriously as it provides assistance to churches in programme planning, in developing materials and in training leadership within their special social, cultural and economic circumstances;

3. to broaden theological education including theological education by extension to include lay persons; this calls for a closer relationship between theological education and parish education and closer coordination at the level both of the Lutheran World Federation and of the member churches."

Focussing now on theological education, we note that since 1970 care has been taken to ensure that theological education is not seen in the narrow sense of training for the pastoral ministry only, but that it is seen in the total context of education for the ministry in diversity in order to enable the whole people of God to participate in the life and service of the churches for the whole human being in a given situation and that it becomes the training centre for all men and women, rich and poor, old and young, educated and uneducated, who seek to relate their faith, ministry and mission to their future vocations. The LWF was requested to pay attention and give assistance to the churches by promoting and implementing new types of ministry through theological education. It was expected to cooperate with ecumenical bodies in its efforts to promote in churches and theological colleges awareness of self-reliance, questions of financial viability and interdependence of theological programmes.

There are seven aspects of the tasks and function of theological education in the LWF, namely:

1. Consultative services to LWF member churches through personal contacts, meetings, seminars, conferences;

2. promotion of studies, research and new models of learning through study groups, study partnerships and/or cross-cultural study;

3. encouraging rethinking of theological education programmes in terms of periodical evaluation of objectives, curricula, structures and methods of theological institutions in order to meet the needs of churches for various forms of ministry in the congregation and in society;

4. promotion of development and furtherance of regional church programmes for expressing and communicating the gospel for mission, to be implemented through the programme for the advancement of training and studies of theological education and ecumenical cooperation at the regional level;

5. cooperation with member churches and ecumenical bodies either on the local, regional or international level;

6. providing strategy for international scholarships including exchange of personnel in order to encourage and assist "the churches in analysing their leadership, needs and training resources and in working out their long-range plans for personnel development";

7. promotion of dissemination of information and especially documentation concerning theological education (source books and work books) related to new models.

III. Outline of LWF Programme Priorities

In addition to what was said above on APATS and the educational ministry, I would like to mention briefly the suggested overall programme priorities of the LWF for the next period, namely:

1. Lutheran Churches in Mission (development of common approaches to mission; international sharing of personnel, skills and resources; evangelism; ecumenical cooperation in mission; communication in the mission of the church);

2. Global Partnership:Self-Reliance/Interdependence (global partnership in mission and service; global partnership in identity and resources; global partnership in communication);

3. Identity, Ministry and Worship in Lutheran Churches (identity of the church; worship in the life of the church; pastoral care; church polity and its relationship to structures);

4. Social and Political Functions of Lutheran Churches (theological studies on social issues and involvement; social and economic justice in a global and national perspective; the churches' involvement in development; concern for peace; human rights; concern for refugees and others in need);

5. Education and Training (Christian education; theological education; scholarship and exchange; educative communication);

6. Women in Church and Society (awareness-building; human rights; education; church policy; decision-making and staffing; worship, liturgy and theology; development; communication; ecumenical relations; ministry to the family and marginal groups; sociological studies);

7. Youth and Students in the Life of Lutheran Churches;

8. Lutheran Churches in the Ecumenical Movement (interconfessional research and dialogue; models of unity; world confessional families and the World Council of Churches);

9. Encounter with Other Faiths and with Ideologies (theological study of and practical relations with other religions; the church and the Jewish people; the Christian approach to Islam; new religious movements; ideological studies; response to drastic political and social change; ideological transfer processes; China study).

Last but not least, it is our privilege to express the deep appreciation of DS and DCC to all APATS contact persons, to the heads of the churches in Asia, to the ecumenical bodies on the national and local levels and on the regional level like CCA, to theological institutions in Asia, to the Association of Theological Education in Asia (South and North East Asia as well as West Asia), to the LWF National Committees and all other bodies that are involved in and support the APATS programme as well as to the local organizing committee in Hong Kong for their excellent cooperation and communication. We hope that in the future we shall be able to continue our cooperation, coordination and mutual sharing of information for the benefit and need of church and society as well as for the glory of our Lord in Asia.

A.A. Sitompul

Hong Kong, January 1978

LECTURES

I. Some Reflections and Questions on APATS

II. Future Perspectives of Mission, Service and Strategy of APATS

Some Reflections and Questions on APATS

by the Rev. Dr. Andrew H.K.Hsiao

Three years have passed since the Asia Program for Advanced Studies came into being in 1975. As it is a new decentralized, informal, and not heavily financed program, and since information about its activities are rather scanty and incomplete, it may be too early to make a thorough and scientific study on its programs, strategies and impact. It may also be premature to make decisive and detailed plans for its future directions. But as APAS moves into its fourth year, a brief review of what it is, what it has achieved, how it has been accepted, is not only possible but also necessary.

The following is an informal presentation of some of my personal reflections as well as some questions that have arisen both in my own mind and in the minds of people in our churches concerning APAS. As one who has served the Chinese churches in Hong Kong, and as a Hong Kong - Taiwan APAS director, my presentation will inevitably concentrate on the experiences which the Taiwan and Hong Kong churches have had in these past three years. I believe, however, that some of the questions I am going to raise and some of the reflections that I share with you are relevant to Asian churches elsewhere.

I would like now to raise six questions concerning APAS for your consideration:

1. Is the name APAS itself a correct designation?

In May 1971, when the LWF Commission on Church Cooperation met in Tokyo, Dr. Won Yong Ji, the Asian Secretary, introduced a plan which was called ACAS or Asia Center for Advanced Studies. The main idea of this plan was that the Asian churches with the assistance from LWF and by putting together resources of their own would establish an Institute for Leadership Training and Theological Research on an advanced level. Though Dr. Ji's proposal was favored by Asian leaders, it was criticized outside the LWF. One of the reasons for rejecting the proposals of ACAS was the fear that it might threaten the existing graduate programs in Asia sponsored by ecumenical groups. After Dr. Martin Kretzmann, LWF theological education consultant, made a feasibility study which concluded that an establishment of an advanced study center in Asia was not feasible, the idea of launching an advanced study program was introduced. Hence, ACAS became APAS - Asia Program for Advanced Studies.

Realizing that APAS was not to be an advanced study program as such the 1974 APAS Consultation discussed the possibility of changing the name.

But since the name was handy and had already been used widely, no other alternatives were offered. The Consultation therefore decided to retain the name APAS as a working name with the hope that a more suitable name could be found at a later date.

Three years have passed and the name APAS still remains as a working name, but also as a misleading name. To be sure, some programs that have been carried out in some areas are on an advanced level. But as APAS in its present form is mainly an informal education program for both laity and clergy, it can hardly be labelled advanced. A new name must be found as soon as possible in order to clarify its nature and avoid further misunderstanding. Confucius has said it very well: "Ming pu cheng, Yen pu hsün" - "If the name is not correct, then, discussion cannot be meaningful."

2. Is the statement of the purpose of APAS clear to the churches?

During the first APAS Consultation in Geneva in February 1974, as well as in the second Consultation in Singapore in October 1975, the purpose of APAS was discussed and was stated as follows:

> "the purpose of APAS is to foster renewal of theological understanding in Lutheran churches in Asia and to further their witness to the Gospel in various life situations, encouraging indigenous creative theological thinking, expression and production:
>
> - It aims at the development of both lay and clerical leadership for the churches, including indigenous theological faculties;
> - it proposes to make relevant the mission and ministry of the church in each cultural, socio-political and religious setting in Asia;
> - it seeks to share Lutheran theology and traditions with other Christians,to learn from them and to participate with them in ecumenical endeavour."

In these three years, I have been trying hard to translate this statement into simple and good Chinese which is both understandable and attractive to the Chinese churches, but I must admit that as yet I have not succeeded. One of the main problems with this statement concerns the word renewal. What does it mean exactly when it states, "foster renewal of theological understanding in Lutheran churches in Asia"? To many Chinese church leaders this sounds too abstract, vague, foreign and non-Asian. They would like a statement which is simple, clear, forthright and precise. If APAS is concerned about the development of lay leadership as it is stated, then the request for such a statement is not unreasonable.

3. Have we carried out the programs that APAS has aimed to achieve?

A glance at the Progress Reports of Area Units in the issue Current Asian Theological Thinking and elsewhere shows that a variety of programs and projects have been carried out or are being carried out by the various churches in these three years. However, a closer study of what has been done makes one wonder whether and how much these programs and projects have really served the APAS purposes. Have they really helped the churches in furthering "their witness to the Gospel in various life situations and encouraged indigenous creative theological faculties"? Have they helped "to make relevant the mission and ministry of the church in each cultural, socio-political and religious setting in Asia", etc.? It may be time for us to make a critical review of what we have done so far.

4. Have we carried out the programs in the way we should?

Between the years 1971-75, whenever the proposal of APAS was discussed either on the regional level or area level, several principles were emphasized concerning strategy. There seemed to be a consensus among most of those who were involved in the discussion that APAS, as far as it is possible, should be indigenous in its resources, creative in its scope, and ecumenical in its approach. As we do not have complete information on the progress in each area, we cannot say for sure how closely these principles have been followed. In the Hong Kong - Taiwan area, in which I am personally involved, the principle of ecumenical involvement is largely neglected. Is it time for us to formulate some guiding principles for our work and to encourage our churches to follow those principles?

5. Are our programs adequately financed?

One of the complaints that has been heard most often is that the LWF budget for APAS has been too small. It just cannot meet the need of the Asian churches. The LWF subsidies for APAS were only around US $20,000 (?) in 1975, US $ 23,508 in 1976,and in 1977 US $ 48,746; in 1978,US $ 60,000 (?). Thinking of the great need in Asia and its potential impact on the life and the work of the Asian churches, the APAS budget is certainly far from adequate. Of course, APAS should not be regarded as an LWF project as such. It is a program of the Asian church.The Asian church should finance it with its own resources whenever and wherever it is possible. A gradual increase of local support to APAS is in fact part of APAS itself. Yet, I believe, if the LWF takes APAS seriously and if churches outside of Asia really know how much APAS really means to the Asian churches, then an increase of the APAS budget in the LWF is not only possible but also necessary.

It is time for us, I think, to develop ways and means by which we can bring APAS close to the LWF and the churches, both in Asia and outside of Asia so that they may know what APAS is and what APAS can accomplish.

6. What kind of structures do we need on the various levels?

One of the reasons why the original ACAS proposal was rejected, in addition to what has already been mentioned, is the fear that it might develop into an expensive permanent structure. This is why, from the very beginning, it has been stressed that APAS is a program without a structure. It does not mean, however, that there is no need of any kind of structure. All those who have been involved in APAS are fully aware that, if APAS is to be carried out effectively, a certain kind of structure is needed both in the LWF and on the regional as well as on the area levels.

As we expect rapid growth of APAS both in quantity and quality, it may be time for us to re-examine whether the present structures on the various levels are adequate and effective.

Besides the above six questions, there is one more that comes to mind:

7. What have we gained and learned in these three years in APAS?

As different areas may have different experiences, I am sure that the answer to this question is also different with respect to each area. As to the experiences of the Hong Kong - Taiwan area, please consult my report entitled The Development of the Hong Kong-Taiwan Committee of APAS during the past three years. Here I would like to share with you what I have personally experienced in an APAS-supported program a few days ago in Taiwan to illustrate some of the points I would like to make.

The program was a seminar on Church Ministry, jointly sponsored by the Taiwan Lutheran Church and the Hong Kong-Taiwan APAS committee. It was attended by pastors, evangelists, elders, deacons, Sunday school teachers, youth leaders and women leaders. One hundred and twenty were originally expected to attend, but since three hundred and sixty applied,a careful screening was made and a maximum of two hundred and forty were allowed to come. Besides those from the Taiwan Lutheran Church, the only LWF member church in Taiwan, a number of pastors and laymen from other Lutheran churches were invited to take part. Four Seminary professors served as speakers, and three of them were Lutherans. The budget was N.T.$ 100,000 (approximately U.S.$ 2,700) of which less than N.T.$ 15,000 (U.S.$400) or 15% of the total came from APAS. One way to make up the balance was to ask the congregations or individuals to share the expenses of all the meals. A large congregation, for example, paid the entire bill for a lunch. A small congregation contributed toward part of a breakfast. Several congregations shared the expenses of a dinner. A free-will offering was taken at the end of the seminar which was large enough not only to cover any deficit but also produced a considerable surplus which was finally sent to the Church Office and Lutheran Theological Seminary in Hong Kong for the work. During the three days of the seminar several dozens of the delegates formed a prayer group specifically to support the seminar through thanksgiving and intercessory prayer. About twenty young people indicated their

willingness to enter the Lutheran Theological Seminary to prepare themselves for the ministry of the church.

I was overwhelmed by what I saw and experienced in this seminar, and I felt I found there some of the things that APAS has always wanted to achieve -- the zeal for study, the involvement of the laity, the careful planning, the inter-Lutheran fellowship, the sharing of financial responsibilities, the emphasis upon prayer, and the response to God's call on the part of the youth. As one who has been closely associated with the Taiwan Lutheran Church, I know that some of these expressions would not have been possible a few years ago. In discussing what has contributed to this success, many in the seminar pointed out that APAS with its many activities in these three years in Taiwan and Hong Kong has been the major factor.

The first three years may just be a beginning. But a good beginning means half of the success. Who can deny that we have had a good beginning?

Future Perspectives of Mission, Service and Strategy of APATS

by Harry Parkin, B.D., D.Th.

It is now almost three years since APAS has come into operation--the gestation period was considerably longer, but pregnancy is a passive state rather than an active condition! One of the several excellent features of APAS is that it is non-institutional, both in the sense that in the early days of planning any idea of creating an institution, no matter how simple, was firmly rejected and also in the sense that there is an in-built flexibility so that the course and pattern of APAS is dependent upon the needs, wishes and understanding of the churches in the various regions. Another excellent feature is that although the parents live in Geneva APAS lives in Asia, for Asia and by Asia. It is very much hoped that these two central features will be safeguarded throughout the development of APAS. This needs to be said and needs to be watched continually, because human beings seem to have a built-in tendency to institutionalize everything they touch.

One of the factors which may tend towards institutionalization is the fact that in an almost indefinable way Asia does present itself as a unity. I know that Japan, in some ways, is a strange extension of American technology; I know that China, both in terms of the mainland People's Republic and in terms of China in diaspora, is a point of tension in Asia. One could go through the whole list of Asian countries and prove that each has its unique character, place and role in Asia. Nevertheless, there is a common "ethos" which is Asian as over against that of Europe or that of Africa. It is, therefore, in the context of this Asian ethos that we try to see the future perspectives of mission, service and strategy for APAS.

Aims. Before setting out on a journey it is always a good idea to know one's destination. As soon as I have said this, I am aware that, to some extent, it runs counter both to the Asian ethos and to the Biblical demand to live by faith. And I believe that if we define aims too precisely we take the first step towards the institutionalization which we seek to avoid: the Roman institutionalization of Britain was started by building roads, and Britain institutionalized India by building the railway system. However, in general terms we need a sense of direction and a sense of purpose. What should the direction and the purpose of APAS be? We may begin with a few negatives. I hope that we shall all agree that APAS is not a subtle device to Lutheranize Asia; the Asianization of Lutheranism may be an acceptable goal! Similarly, it is hoped that we shall all agree that APAS is not a devious attempt to form a new-style mission board which directs the course and policy of mission in Asia. At the same time, unless APAS sees itself as an instrument of and an involvement in mission, there is little excuse for its existence. This concern for mission and what has been said about Asian ethos and Asian unity points, I believe, to the right way ahead. APAS should engage in the exploration of our Asian ethos and

unity and in its development under the gospel for the glorification of God in Jesus Christ.

Present Asian Situation. Life is lived at the cross-roads! Just in passing it is interesting to note that in the European tradition witches and suicides were buried at cross-roads, and that they were the traditional sites of sacrifice in the Diana-Hecate cult. So it is not wise to remain perpetually at the same cross-roads. It is true that in one sense we are always at the cross-roads, but there are times and occasions when the cross-road motif is dominant. It signifies the hour before the moment of decision. My reading of the present Asian church situation is just that: the Asian churches are at the cross-roads. This is, I believe, especially true if the present situation is compared with that of about thirty years ago. The end of the Second World War and the beginning of the end of colonialism, together with such events as the Manila Conference, which eventually brought the Christian Conference of Asia (CCA) into being, and the birth of the Church of South India, all indicated a positiveness, a sense of immediate purpose and of real hope, in addition to the fact that several young and confident Asian church leaders had appeared on the scene. Everything looked set for a great leap forward, and there was enthusiasm for it. In recent years I have detected a lack of certainty, a lack of confidence, a detrimental tendency to introspection. In recent months I have had opportunity to ask several people whose job it is to look at world Christianity: "Where are the exciting things happening in mission today?" They have all given me the same answer: "Africa." Thirty years ago they would all have said: "Asia!" In a way, the birthof APAS itself is an indication of this querying about the next move. In my opinion this present situation should not be viewed negatively. Although it is a period of travail for the churches in Asia, it is travail in the real meaning of that word: at long last the truly Asian church is about to be born, or, if you prefer less melodramatic language, is about to claim its heritage as an Asian entity.

The church in Asia is certainly faced with the task of making great decisions. What are its options?

It could decide to become, or perhaps to remain, just one "religious" body amongst many. This is a real temptation to those churches which are not under great political, economic or religious pressures and threats. By the very nature of the Protestant missionary endeavour which has helped to bring it into being and by the fact that it is almost always a minority, there is a tendency towards sectarianism.

It could decide to become the witness to the "golden age" of the past, a kind of ever-declining remnant with a nostalgia for the shelter and protection which was enjoyed under the old imperialistic regimes. This is a great temptation for those churches which represent tiny minorities in communities which are now governed by staunch upholders of other faiths. Again, the Protestant missionary movement developed, no matter

how it began, into a bourgeois, middle-class-supported enterprise; we should not, therefore, be surprised that some of the bourgeois attitudes have rubbed off in Asia, and upon Asia.

It could decide to become fervently political, and seeing the enormity of the political problems facing the society in Asia today, little blame could be laid if this were indeed the choice. An Asian church leader who was present at, and active in, the Penang Assembly of the CCA last year commented, rather wistfully, to me that "It was all liberation theology". It cannot be doubted that part of the aim of the gospel is to change social structures, to change power structures, to produce real social justice, but is it part of the gospel that these aims can only be obtained by joining in the power struggle and by seeking to be politically powerful? This is a terribly difficult question for those who have recently emerged from deprivation and suppression and oppression.

It could decide to become the suffering servant of Asia, the life-giving and life-preserving salt and light of Asia, the instrument for the redemption of Asian cultures and all the ancient positive values of Asian life, deeply involved in the harsh and bitter struggle for existence which is such a large part of daily life in Asia. This sees the crossroads as the road, the way, of the Cross. It is for a cross-bearing church, and it leads to the scene of crucifixion.

I do not believe that a holy angel will descend from heaven to make the decision for Asia. I do not believe that the passing of a high-sounding resolution at this consultation, or at any other, will bring about the decision. It will be a decision made slowly and painfully as small groups of people here and there in this great continent prayerfully realize that they are the people of Asia called by grace to become the people of Christ in Asia.

Is it not fitting that APAS should see itself as part of the decision-finding process? Is it not fitting that APAS should direct itself towards helping the churches of Asia to see the situation, to see the options open to them, and to make the right decision?

Features of the Future. I can honestly say that I have never in my life called upon the services of an astrologer, and I do not regard myself as endowed with great prophetic powers. But, rather, mundanely I believe that the seeds of the future are in the present and have been laid there by the past. I am not arguing for a closed mechanistic view of history and life because in order to complete the picture one must add two unknown quantities: a) human reaction and response, b) divine initiative. Looking, then, at Asia through the industrial smog of modern technology and development, through the dust thrown up by all the political machinations of the scene I see the following marks as the salient features of the immediate future:

Pluralistic. One hardly needs to be a prophet to assert that life in Asia will become increasingly pluralistic. Everywhere you go people are on the move. Very few mountain fortresses which have not been invaded by alien groups remain. But we are concerned not just with Asia in general but with the Asian church in particular. Just as life is pluralistic, so the church in Asia will and ought to become increasingly pluralistic. I see little real hope and little desire for any kind of organic, structural unity in uniformity of the Protestant churches in Asia. The natural diversity of Asia is against it, and so is the natural tolerance of Asia. I have never believed that the church is called to become some kind of sausage machine which turns out an endless string of Christians all of which conform to the same external measurements and contain the same mixture of ingredients in exactly the same proportions. Diversity for me is a sign of God's creativity; he did not just create a "bird", he created thousands of different kinds of birds; he did not just create a "flower", he created thousands of different kinds of flowers. Nor do I believe that it is the church's task to turn this rich diversity into a monochrome, colourless uniformity. But pluralism in the church presents a challenge. It means that we must come to terms with our spiritual unity, our oneness in Christ. At the same time, we have to see our diversity as a unifying factor and not as a divisive force. The gospel may be likened to a Princess-cut (144 facets) diamond (and, by the way, in South African mines they remove one ton of rock to obtain 1½ grams of diamond) and very few of us have the capacity to see and to appreciate more than two or three facets of it. We shall not come to terms with our diversity in unity until we have examined carefully what the Scripture has to say about authority, especially authority within the church. Our divisions, our divisiveness and our tendency towards sectarianism are all based upon and derived from our understanding of and clinging to authority.

Dialogistic. Because of the pluralistic pattern of life in Asia life must be dialogistic. It is not uncommon in an Asian city to find Christians living as next-door neighbours to Hindus, or to Buddhists, or to Muslims. In a situation like that dialogue is the only way to live in neighbourly harmony. Any kind of holy war, or jihad, or crusade which deliberately seeks, provokes and promotes inter-faith warfare and conflict is not in keeping with the gospel; neither is it, I believe, in keeping with the Asian ethos. We have a ministry of reconciliation and no man can be reconciled to God without being reconciled to his neighbour in the world. But being reconciled to our neighbour does not mean keeping silent, or keeping our faith to ourselves. We are called upon to witness to the truth that is in us. We shall only know the truth that is within us as we see the truth that is in our neighbour. We shall only see that truth as we seek with him greater depths of that truth. Dialogue at every level calls for grace, not only for truth, the grace to share truth, the grace to receive truth. Truth by itself has been one of the most divisive factors in be history of humankind. In Christ we have truth, but not truth alone: "The Word became flesh ...

full of grace and truth" (John 1:14). Truth is not enough. Even the truth of the gospel is not enough. "If I ... understand all mysteries and all knowledge ... but have not love, I am nothing" (1Cor.13:2). Love is grace in action. Dialogue calls for costly grace.

We need dialogue within the church and within the churches,not only with those outside the church. The divisions in the church are a scandal, but they are not the skandalon of the gospel itself.

In a recent pre-ordination examination of a candidate for the ordained ministry of the Methodist Church, I asked the young fellow why he was seeking ordination in the Methodist Church rather than in one of of the other churches in North Sumatra. He replied, "I suppose it is because I was brought up in the Methodist Church." I then asked him to indicate some of the differences between the Methodist Church and the HKBP, which as you know is a member of the LWF. He said, "As far as I know there is not any." This is just an example of our ignorance of one another. It was not my intention to emphasize the differences, and certainly not that of claiming any kind of superiority, but we should know who we are. It is important, therefore, that APAS programmes encourage Lutheran churches in Asia to be Lutheran and not some vague religious organization.

Cultural. Life in Asia has always been religious in character, it has always had cultural expression. In the past, Christians have tended to take the line that the religions have been erroneous, false and demonic whilst culture has been of anthropological interest, but of no importance theologically. The remedy has been to demonstrate the supremacy of Christianity and allow time to deal with culture. Two things have happened: time has not dealt with cultures; rather, Asian cultures have dealt with time so that they persist with little sense of being anachronistic; the second thing is that we have begun to look at the whole person and to see that culture is a part of human life. We are now beginning to appreciate the positive value of culture, especially of tribal cultures. We have to acknowledge that there is no such thing as Christian culture and the culture that accompanied the gospel is seen as a conglomeration of western ideas derived from the European way of life with no essential relationship to the gospel itself. This is not merely a nationalistic reaction against things western. Therefore, whereas, intentionally or unintentionally, Christianity has in the past been the great slayer of indigenous cultures, we see that in order to redeem the whole person human culture has to be redeemed too. Or to put it another way, just as the first Council of the Church in Jerusalem agreed that Gentiles need not become Jews before they were accepted into the church (Acts 15), so there is no need for the Indian, or the Batak, or the Chinese to become westernized before being accepted as a Christian. I suffer from what I call the "Tamworth" syndrome. As a boy it was one of my joys to visit agricultural shows, especially to see the displays of pedigree stock. I was particularly fond of pigs. At one of the first shows I ever attended I saw, for the first time, several pigs of the Tamworth breed. It was love at first sight. Reddish in colour, long

snout and pricked ears. Many years later I expressed my delight in this breed of pig to a friend who is engaged in producing and selling pig food commercially. He snorted in disgust and exclaimed, "They have a terrible conversion rate." And the sad fact is that now you never see a Tamworth pig, in fact all the old breeds have disappeared and have given way to a cultivated type of pig which has been especially bred and developed for its high conversion rate. This term merely means that it converts food into meat at a fast rate, in other words shows a quick profit. I mourn the passing of the Tamworth pig. It may be commercially sound to develop pigs which grow fat quickly, but life is more than commerce. Turning Asians and Africans into pseudo-Westerners may have been good for the "conversion" business but mission is more than that. We need to redeem culture and develop it in Christ for the enrichment of the church.

Localized. Compared with its fellow Semitics, Judaism and Islam, Christianity has never been tied to a specific centre of gravity. It knows no centre of pilgrimage in the sense that other religions do. During its history Christianity has recognized several different geographical locations as its centre: Jerusalem and Antioch in the early days, Rome and Byzantium afterwards, then the Reformation placed it in Europe in general. Now it is moving again, probably into Africa.

Two things have happened in the post-war years which at first sight are contradictory. The ecumenical movement has grown apace with the World Council of Churches, the Christian Council of Asia, strong and vigorous National Councils. This is a clear indication of the Christian awareness of its universality. But at the same time there is a growing realization that the important unit in Christianity is the local congregation. We have come to speak about "grass-roots level". Assemblies and other august bodies may make bold pronouncements, send out calls for evangelism and organize exciting demonstrations of all kinds but unless you have a living and lively local congregation nothing happens. It is as simple as that. In Asia there is another aspect to this matter. Until recently policy, work patterns and mission development have been decided in London, New York, Geneva, Paris, Barmen and so on. Now we know that the real centre of Christian life and mission is the local congregation. This apparently small fact is really quite revolutionary because it calls for a complete change of church structures as far as practical work is concerned. It means that the separation of the ordained ministry from the laity has to be viewed in quite a different way. This is a separation that does not imply elitism or authority, but a separation that implies service, even joint service; the whole congregation is called to serve, to witness and to engage in mission. Some people will say that this is the age of the laity and I will not quibble with that. I believe that the ordained ministry has a permanent place and a permanent role in the life of the church but not in the institutionalized form it has taken. Certainly in Asia it is increasingly clear that the churches cannot afford the luxury of the European and American type of ordained ministry. New experiments are called for, mistakes will be made before we find the

right solution because there is no one way, there are many different ways, almost as many different ways as there are local congregations. Each and every local congregation needs to develop its own form of ministry. Whatever it is it will be a joint ministry and a joint service between laity and clergy. The day of the priesthood of all believers is dawning.

Personal. Lastly, life is becoming more personal, especially as far as the church is concerned. This is a natural corollary of the need for localization. In a sense this is a very new development in Asian life. In Asia there is traditional emphasis on the social groups as the unit--the caste, the tribe, the clan, the marga, the family, the group. The individual has only had value and importance as a member of the group. This is one reason why Protestantism with its emphasis on individual salvation and individual responsibility has not always had an easy passage in Asia. Without going to the excesses of European thought, the individual is beginning to gain importance in Asia; it is partly the result of industrialization and technology which is strange because these have been strong forces for the depersonalization of life, but it is largely due to the inbuilt humane Asian outlook. In Calcutta three or four years ago I was surprised to see the still very large number of old-type rickshaws. Ever since I first met them I have regarded the rickshaw as a violation of human dignity. I was told on very good authority that the powers that be wanted to get rid of them but knew that if they did so arbitrarily then the rickshaw wallahs would lose their only source of income, virtually their daily rice. Within the church of Christ personal relationships are the essence of the life of the local congregation, and they will only be healthy if there is the right personal relationship between the individual person and Christ--here my westernship is showing. Perhaps more than in any other continent in the world Asia's basic problem is in finding the right balance between the needs of society as a whole and the needs of the individuals in society. The usual methods and patterns of development aggravate the problem and throw it into high relief. Great strides can be taken swiftly by the employment of highly sophisticated machinery and technology but this does away with the need for a large labour force and Asia has an excessive and underemployed labour force. And the only commodity they have for sale is their labour. It is not just a question of population explosion and the introduction of family planning, it is much more a question of respecting a person's human dignity, and very, very often of bestowing upon a person a human dignity which must be respected.

What does this mean for mission? To answer this question we begin with the items of our review of prospects but in the reverse order. Mission is personal endeavour. We are indebted to that great son of Asia, D.T. Niles, for the dictum: "Evangelism is one beggar telling another beggar where he can get bread." In the last analysis mission is always a personal transaction. Mission boards have done very little in terms of real and actual mission. In one way or another mission is summed up in Charles Wesley's words: "O let me commend my Saviour to you, I set to my seal that Jesus is true." This has very little to do with the traditional and

conventional type of missionaries being sent out, it is much more a matter of individual Christians by the sheer quality of their personal lives witnessing to their faith and to their Lord.

Mission is based on the local congregation. Here we must think of the village congregations rather than the town and city congregations. Not because the latter are excused from the task of mission, but because the majority of Christians in Asia live in rural areas in which the practical problems of mobilizing the congregation are much more difficult than in urban areas. Not the least of the difficulties is that the rural community is so closely knit. Any plan or scheme which does not have direct relevance to the needs of the local congregation is probably the wrong plan.

Mission will be clothed in a distinct cultural identity. In my early days as a preacher I once asked the advice of a much senior minister who had a justifiably high reputation as a preacher and evangelist. His advice was to the effect that preaching should have one foot in heaven and one foot on earth. Mission should be rooted in both gospel and culture. It is not only the transculturation of the gospel which is needed but also the transculturation of the methods of presenting the gospel.

Mission will be dialogistic. Mission does not take place in a vacuum, it always takes place in a religious and spiritual context. You may not like the context, you may believe with all your heart that it is the wrong context, but you and I do not have the freedom either to choose or to create the context, just as we do not have the freedom or the right to write, or re-write, the gospel. Both gospel and context are given to us, our task is to relate the two. We shall make more progress by sharing what we have got freely, and by listening to what our fellow human beings have learned than by informing them that they are wrong.

What does this mean for service? In much the same way we start at the personal level. We must learn to serve and to minister to people simply because they are fellow human beings, fellow children of God with needs similar to our own. Service that is given in order to trap people into conversion will always be suspect. We should develop a spontaneity of response to human need irrespective of the people concerned. Our ministry is to Christ who comes to us in poverty, in distress, in hunger, in sadness. All that we have to offer is ourselves, the personal resources of our lives.

The local congregation needs to be rooted in the community, fully participating in community life. Only as the local congregation truly identifies itself with its own community will it be in a position to serve that community. The only kind of separation which is permissible is the distinctiveness of the spiritual life of its members.

This participation will lead to community service. Far too often we Christians have been guilty of serving only our fellow Christians. Schools, hospitals, clinics, co-operative schemes should always be community schemes, open to all, available to all, shared by all.

As has already been suggested human need should determine where and when

service is given. There is always human need. The poor are always with you. We should have the courage of our faith and become the champions of the poor and the weak. There is a paradox here. Usually it is thought that it is those who have who can serve those who have not, those who are strong who can serve the weak, those who are in advantageous positions can serve the disadvantaged. We learn in Christ that it is the poor, the weak and the despised who serve those who are rich, strong and powerful. Christ himself became poor, weak and was despised in order to serve the many. Psychologically only the poor can effectively serve the poor; alms and charity from the rich arouse feelings of resentment. The churches and the Christians of Asia are, for the most part, poor. This fact should be seen as an opportunity to share in ministry and service.

Strategy for APAS. Although I have not yet seen them I am confident that a perusal of the regional reports of the activities of APAS during the past two years will indicate a two-pronged activity. The "Advanced Studies" will be in evidence through the exchange of lecturers and through theological courses at various levels. There has also been "grass-roots" mission, the equipping of local congregations to take a fuller part in the total mission of the whole church. Both of these activities need to be continued and to be developed as widely as possible in accordance with the needs of the local region. The "advanced study" element should be widened so that there is a theological approach to the cultural, sociological and political situation of the region. In all this we should not forget the rock from which we have been hewn. Fortunately there is a sound emphasis on Biblical studies, Biblical theology in Asia, but there has been a neglect of Patristic studies, especially of the Greek Fathers. We should be looking at what Clement, Ignatius, Barnabas, Diognetus and the Shepherd of Hermas have to say to the Asian church of today. In the same way, the attention given to Reformation theology has been too one-sided. We should be looking again at Luther and Calvin, not simply to learn what they said and taught, but rather to Asianize, to localize their thinking. Until this is done the Reformation will remain an episode in Western church history.

This "advanced studies" programme should be seen in the light of the needs of the local congregations throughout the regions. It should not be academic study for the sake of academics. It should be closely related to the ongoing ministry and mission of the local congregations. APAS should be seeking to mobilize every group of Christians within its sphere so that they participate to the full in the life of their local communities. For this they will need materials and know-how, especiallly the know-how of using natural, local resources to express and to expand their service and ministry.

The continuation and development of these two lines of action demand certain innovations in the life of APAS. Two qualifications must be borne in mind, (a) we want to avoid institutionalization, and (b) programmes of work are decided upon at local level. How then can we safeguard the unity of the Asian ethos in APAS ? The following are some suggestions:

(a) By setting up an APAS "Think Tank", i.e. a small, very small group of people--no less than three but no more than five- who will "think" about and "think out" the important factors in the present situation and make suggestions as to what these factors require from us, and give some forecast as to likely future developments. The work of the "Think Tank" is for guidance only and it is not regarded as an authoritative body with power to determine policy.

(b) By setting up, or making available, regional consultations and inter-regional consultations. One of the areas which needs attention is the exchange of news and reports about the various projects which are carried out under the auspices of APAS. What has been done in India, and more important, the way it has been done, is of value to us in Indonesia. Similarly other regions can doubtless learn much from the way Japan is tackling its situation. I would plead that this exchange of news should be kept as simple, but as direct, as possible. The kind of consultation planned between Indonesia, Papua New Guinea and Australia is another example of how wider consultations may be explored. The main criticism levelled against this kind of thing is, of course, that it is expensive. Can we find less expensive, but effective, ways of doing this?

(c) The Peace Corps and Voluntary Service Overseas projects of the U.S.A. and the U.K. have, despite their weaknesses, brought many hundreds of young people into service across the world. Can we visualize an Asian Service Group? Let us open the way for the young people of Asia to do one or two years of voluntary service across cultural boundaries in Asia. I believe the young people of Asia would respond to such a call with great enthusiasm. Gunnar Myrdal has been saying for years that the one thing Asia does not lack is a work force, let the church begin to use that work force with imagination.

(d) Let us use the pluralism of our situation to positive advantage. One way would be to encourage inter-faith work camps. There are hundreds of village projects which could be undertaken by small groups of volunteers brought together to learn to live and work with one another in a way which would not be possible in their own immediate communities. Let us break down barriers, let us reconcile different groups, let us live and work and serve together for the benefit of the whole Asian community. In APAS we have come together, let us stay together.

M I N U T E S

Findings and Recommendations

MINUTES OF THE BIANNUAL MEETING ON ASIA PROGRAM FOR ADVANCED STUDIES (APAS)

YMCA International House, Hong Kong

January 7-8, 1978

The Consultation began at 9 o'clock on January 7 with introductions and procedural matters (the list of participants is attached). The opening devotion was led by Rev. Ponniah Manoharan of Gurukul Lutheran Theological College and Research Institute, Madras, India. Introductory matters were handled by Dr. Adelbert A. Sitompul, Secretary for Theological Education and Scholarship Strategy of the Department of Studies of the Lutheran World Federation. For the plenary sessions the Rt. Rev. Ernest B. Muthusami, Bishop of the Evangelical Lutheran Church of Malaysia and Singapore, was appointed as chairman, and Rev. Maynard Dorow of the Lutheran Church in Korea as secretary.

The first lecture was presented by Dr. Andrew H.K. Hsiao, President of Lutheran Theological Seminary, Hong Kong, and a Vice-President of the Lutheran World Federation, under the title "Some Reflections and Questions on APAS". Discussion focused on clarifying the purpose of APAS, which in turn would make possible clearer evaluation and delineation of direction.

The second lecture was presented by Dr. Harry Parkin of Nommensen University on "Future Perspectives of Mission, Service and Strategy of APAS". In the discussion that followed a point was made regarding APAS organization. In a given area or region a measure of organization is necessary to facilitate participation by several churches, but the APAS itself remains program-oriented and should not be institutionalized.

To provide general background for the Consultation Dr. Sitompul briefly introduced the programs and priorities determined by the Assembly of the LWF held in Dar-es-Salaam in 1977.

Progress reports and program proposals were presented by each APAS area as follows: Korea, Hong Kong-Taiwan, Malaysia-Singapore, Indonesia, India, Philippines, Australia, Japan, and New Guinea. (Cf. Motion No. 3 below regarding the compilation of the reports.) The Consultation then divided into two groups for discussion. Group I was chaired by Rev. Ponniah Manocharan and Group II by Dr. Harry Parkin.

The plenary session resumed at 9 o'clock on January 8. The report of Group I was presented by the secretary, Dr. Siegfried P. Hebart. Its agenda included the APAS terms of reference, future perspectives, consultative services and consultations. The full text of the report is attached.

Motion No. 1: That the name Asia Program for Advanced Studies (APAS) be changed to Asia Program for the Advancement of Training and Studies (APATS). Passed; and

Motion No. 2: that the report of Group I including the recommendations be accepted. Passed.

The report of Group II was presented by the secretary, Rev. Ruben Caldito. Group II had taken up program priorities, criteria and categories, self-reliance, 1978-79 budgets, and special programs. The full text of the report is attached to these minutes.

Motion No. 3: That Dr. Harry Parkin be asked to compile the area reports, together with the interpretation in light of the APAS terms of reference and priorities. Passed; and

Motion No. 4: that the report of Group II including the budget be accepted. Passed.

Closing devotions were led by the Rt. Rev. Easter Raj Lazurus, Bishop of the Tamil Evangelical Lutheran Church.

Motion No. 5: That appropriate expressions of appreciation be made to: the Lutheran churches of Hong Kong and the preparatory committee chaired by Dr. Andrew Chiu for making the necessary arrangements for the Consultation; Dr. Kunchala Rajaratnam of the Department of Church Cooperation and Dr. Adelbert Sitompul of the Department of Studies for their strong support of the APAS program and for their special contribution to this Consultation; those who led the worship for the Consultation; the chairman and the secretary for their services; and all participants of the Consultation, both APAS directors and observers, for their cooperation in carrying through a successful Consultation.

Report of Findings of Group I

The group concerned itself with three matters:

I. Interpretation of terms of reference of APAS
II. Future Perspectives and Strategies
III. Consultative Services and Consultations

I. Interpretation of Terms of Reference

1. The suitability of the name APAS

This has been frequently queried, and more particularly the word "advanced" has suggested among some members of the Lutheran churches that APAS is just one more aspect of LWF work concerned with advanced or tertiary studies. To avoid this confusion the group suggested that the name be changed to APAST or APASAT (Asia Programme for the Advancement of Studies and Training), even though APAS is already widely known and accepted.

2. Interpretation of terms of reference

A problem has arisen in regard to the meaning of the phrase in the APAS terms of reference: "The purpose of APAS is to foster renewal of theological understanding in Lutheran churches in Asia ..." (see Minutes p. 2 of APAS Consultation, Singapore, 1975).

The group suggests the following interpretation: the purpose of APAS is to foster ever anew an exploration of the theological task, role and mission of Lutheran churches in Asia, etc.

II. Future Perspectives

Most of the discussion in Group I on this matter was initiated by the paper by Dr. Harry Parkin, "Future Perspectives of Mission, Service and strategy of APAS". The following findings are submitted to the plenary meeting:

1. Lutheran identity and ecumenical involvement

Our Lutheran churches in Asia are encouraged to strengthen their sense of Lutheran identity and to meet the challenges of exploring in dialogue with other Christian churches their unity in Christ.

2. Christianity and the indigenous cultures

Our diverse, indigenous cultures are our expressions of a creative gift which God our Creator has given to us. As such, we should accept our several cultures gratefully and reverently. However, since we are sinners, our cultures inevitably reflect our sinfulness and therefore they are, like we, under God's judgement. But by virtue of our redemption through Jesus Christ, we are forgiven sinners who have been renewed by the Holy Spirit. In the light of this redemption and renewal

we may also see our indigenous cultures in a new light. Naturally we will therefore not absolutize their value and significance, or confuse them with the gospel. But we will reassess them, retaining in the light of the gospel what can be retained, and discarding what is incompatible with God's revealed will and his word of the gospel.

In the process of the contextualization of the gospel our churches will therefore assess our several Asian cultures and determine what role they can play as redeemed cultures in the service of the gospel.

3. The importance of the local congregation for mission and service

The importance of the local congregation as a living and lively people and as the centre of Christian life and mission needs to be stressed in our Asian churches.

This also includes the need to stress that APAS does not exist to take over the responsibility and tasks of the local congregation, but rather to encourage and help it to be strong and self-reliant.

A reminder is necessary here. As a Lutheran program APAS is naturally concerned with our Lutheran churches and local congregations. But this does not imply that the ecumenical dimension and challenge should be by-passed. There is mutual enrichment in sharing with other Christians, and with non-Christian religions, our faith and our convictions.

A further reminder is in place. APAS is not just concerned with the significance of the local congregation. There needs to be an ongoing concern for the larger whole, for Lutheran groups and churches, and beyond that for interaction, common action, coordination of tasks and concerns and inter-Lutheran dialogue among our several Lutheran groups on the local and wider level.

4. The need for an emphasis of the value of the individual as person

In Asia there has been the traditional emphasis on the importance of the group, the caste, the clan, the family as a basic unit. We need today to stress the dignity and value of the individual, as much in Asia as in other parts of the world. In doing this we shall have to find a proper balance between the needs and rights of the group and the needs and rights of the individual.

In pointing to the needs of the individual and his dignity as person, we are not merely concerned with his civil rights, to which many in various parts of the world point today. We need to remind ourselves of the fact that there are religious and social aspects which are an essential part of our individual human rights. APAS therefore has the task of identifying problems in regard to human rights wherever they exist and of helping our Asian Lutheran churches to examine them

and, so far as is possible, to find satisfactory solutions.

The value and dignity of the individual as person needs particular emphasis in an age when social structures are quickly being eroded and are breaking down, and de-personalizing trends in the urban situation are strong.

In the face of all this it is necessary to note that many people as isolated individuals are finding a new sense of belonging and new meaning in the Christian community and in the local congregation.

Finally, the stress on the value and dignity of the individual should include the reminder that the sheer quality of the individual's Christian life and his personal witness to the gospel is of paramount importance in the mission of the church.

5. Local involvements in APAS

The possibility of local involvement in APAS will vary from region to region, but we should not overlook the challenge. We need to make the members and congregations of our Asian churches realize that this is their program. We need to encourage them increasingly not just to accept financial help, but more and more to share financial responsibility.

Besides sharing in the tasks of the program with gifts of money, we should seek to engage their time and talents, so that they take up more and more of the inaugurating, planning, organizing and executing the various aspects and details of the programs of APAS.

III. Consultative Services and Consultations

The findings of Group I in this area of concern are presented to the plenary meeting as recommendations.

RECOMMENDATIONS

Program of Exchange Personnel:

1. Visiting and guest lecturers and specialized ministry

The LWF Office for Theological Studies and Scholarships in Geneva should act as a clearing house for the exchange of information that would be of use to our several seminaries and churches in regard to theologians and those with experience in specialized ministries who are on sabbatical leave or available as visiting or guest lecturers.

2. Consultative Services

Help is to be offered to those of our Asian Lutheran churches who find it difficult to implement APAS in their region or area, i.e. Papua New Guinea and Malaysia-Singapore. This is to be consultative help

through study, research and training, as well as workshops and seminars.

In areas where this is feasible,there should be a coordination of efforts between regions, e.g., the work among the Chinese minorities in Singapore-Malaysia might be coordinated with similar work in Hong Kong-Taiwan; or Indian and Indonesian members of APAS might like to explore coordination of work among the same neighbouring ethnic minorities; similarly the Lutheran churches in Papua New Guinea and Australia might wish to consider where coordination of APAS concerns can take place.

3. Need for Christian writers

Our several Lutheran churches in Asia have often expressed the need for Christian writers with talent and ability. It is recommended that wherever possible,or wherever the opportunity presents itself, talented writers be confronted with the Christian message, encouraged and helped to become Christians, and challenged to express their Christian convictions, commitments and understanding in writing and in the context of their culture.

4. Development of communications

There is a need to share insights and experiences between our Asian Lutheran churches, and to foster in these churches the understanding of the meaning and purpose and role of APAS.

It is recommended that Asian inter-Lutheran church communications, such as Asia Lutheran News (ALN), etc., should be developed for this purpose (extensive use of church publications).

5. Need for source books, work books, etc.

Source books, work books, progress reports, and similar publications which show the results and offer summaries of the research of the indigenous thinking and the new insights made in our Asian Lutheran churches, need to be produced. Such publications can achieve a threefold purpose:

a) they can be of great help to all of us who are joined together in APAS;

b) they can inform Lutheran churches in other parts of the world about APAS achievements;

c) they can be a challenge to every region involved in APAS for critical self-assessment.

6. Future consultations

a) Tripartite consultation between the theological faculties of Nommensen (Indonesia), Martin Luther (Papua New Guinea) and Luther (Australia).

It is recommended that in preparation for this consultation a workshop be conducted in 1978 with one representative from each faculty.

It is further recommended that the consultation be held in 1979.

Other APAS regions should be kept informed about the proposed program for the consultation.

The workshop in 1978 should also consider whether one representative from Korea, from Hong Kong, and from the Philippines might be invited to participate in the consultation in 1979.

b) Symposium for Luther Studies and Research

A symposium on Luther studies and on our Lutheran heritage and identities is proposed for Asia in 1980.

Workshops in preparation for this symposium should meanwhile be held in our several regions. For such workshops guest lecturers from other theological colleges, e.g. from Scandinavia, Germany, USA, as well as from the Institute in Strasbourg, etc. are available for late 1978 and early 1979. For this symposium thorough preparation is therefore envisaged and it will be necessary for the regions to consider how we can best further a sense of Lutheran identity in our Asian churches. Requests for one or more of the guest lecturers should be sent to Dr. A. Sitompul, Geneva.

It is noted that Professor Tokuzen (Japan) is working on the bibliography on studies on Luther by Asian scholars as decided at Manila,1976.

c) The methodology of research

Requests have come from Korea, the Philippines and Indonesia for secretarial help for research and more recently the Philippines and Indonesia have repeated the request.

The training of indigenous theologians in the methods and techniques of Lutheran studies and research, both in the academic area and in the area of field studies, is urgently necessary. The LWF Executive Committee and the Commission on Studies were supporting this request as a high priority in their meeting last year.

All members of APAS are invited to explore what potential researchers and what facilities for advanced studies they have.

A workshop at which all our APAS regions will be represented is to be conducted in 1979 to consider the results of this exploratory investigation, even though in 1978 a sub-regional workshop would be conducted in South-East Asia. One or two lecturers are to be invited to speak on techniques and methods of advanced research.

d) Guidelines for biblical studies for the newly converted

Guidelines for biblical studies for the newly converted after baptism have been requested by India, Indonesia, Papua New Guinea, Hong Kong and others.

A workshop will be necessary in 1978 to help in producing concepts and guidelines which can then be taken back to our several regions for consideration and reaction.

Another workshop may be necessary in 1979 to consider reactions.

Report of Group II

The Group concerned itself with

I. Criteria and Categories of Programs

II. Priorities of the Programs

III. Lists and Budgets of Programs for 1978-79

I. Criteria and Categories

We reiterate the criteria and categories laid down by the 1975 Consultation in Singapore with some minor changes:

1. Relevance to all churches in the unit.
2. Relevance to all congregations in their mission and to the needs of the grassroots.
3. Improbability of support by other agencies and other programs of LWF.
4. Development of the self-reliance of the churches and their stewardship programs. It is urged that for every APATS project at least one-fifth of the cost should be provided by local support from the unit.
5. Cooperation with other agencies, churches and ecumenical bodies in connection with the total life of the whole church.

II. Priorities of Programs

1. Mission through theological education at every level of church life for the whole church.

2. Local units shall determine the priorities of the programs and projects of their churches within the framework of the agreed criteria.

3. The form of APATS in any one unit is dependent upon the existing relationship of the churches in the unit, with the clear understanding that APATS has no separate identity but exists to serve the member churches in mission.

4. That APATS serves as a unifying agent in cooperative action.

5. Theological education at every level of church life with special reference to the needs of lay training, the needs of women and of youth as integral parts of the church community.

III. Budgets for 1978-79

	Country	1978 request	1979 request
1.	Korea	$ 3,100	$ 5,900
2.	Japan	8,000	10,000
3.	Philippines	4,500	4,500
4.	Indonesia	11,791	10,190
5.	Hong Kong/Taiwan	8,000	14,500
6.	Papua New Guinea	3,000	6,100
7.	Malaysia/Singapore	5,000	5,000
8.	Jordan	3,000	3,000
9.	India	6,000	8,175
	Totals	$ 52,391	$ 67,365

All requests under $ 5,000 are approved as presented with some changes to items which can be funded from other LWF agencies.

We recognize and commend the readiness and willingness of Japan and Hong Kong/Taiwan to reduce their requests.

We remember Jordan and extend help for their programs despite their absence from the meeting.

PROGRESS REPORTS AND PROGRAMMES OF AREA UNITS FOR 1976-77

1.	KOREA	:	*Rev. M. Dorow*
2.	JAPAN	:	*Prof. Y. Tokuzen*
3.	HONG KONG/TAIWAN	:	*Dr. A.K.H. Hsiao*
4.	MALAYSIA/SINGAPORE	:	*Bishop E.B. Muthusami* *
5.	INDIA	:	*Rev. H. Hoefer*
6.	INDONESIA	:	*Dr. H. Parkin and Rev. I.V.T. Simatupang*
7.	THE PHILIPPINES	:	*Rev. Ruben Caldito*
8.	PAPUA NEW GUINEA	:	*Rev. E. Munaup*
9.	AUSTRALIA	:	*Prof. Dr. S.P. Hebart*

* *See Annexes below*

KOREA

I. Progress Report, 1976 - 1977

* 1. Christian Writers' Training Institute

Three-day institutes offering specialized training for Christian writers in the area of the novel (1976) and of drama (1977). About twenty participants in each institute. Lectures and workshops by leading Christian writers of Korea. 1976 total cost, $800; APAS provided $600. 1977 total cost, $900; APAS provided $700.

* 2. Lay Leadership Training Institutes

Five institutes for lay people of the Lutheran churches were conducted in the areas of stewardship, evangelism, Christian education in the parish, worship, and community service. Fifty to seventy people attended each institute. Total cost, $750; APAS provided $600.

* 3. Reformation Studies

Prof. Y. Tokuzen of Tokyo presented a series of lectures on Luther's theology for the Lutheran pastors and seminary students and for professors and graduate students of other seminaries from March 19 to 26, 1977. He also gave guidance and assistance toward developing the library in the area of Luther and the Reformation. Total cost $730;APAS provided $600.

x 4. Research in Music for the Lutheran Liturgy

A special committee has revised the text of the Lutheran liturgy in preparation for setting it to music. Two musical settings are being prepared, one in the western tradition and one using traditional Korean music. Both settings will be ready for field testing in 1978. The project is taking more time than originally anticipated. APAS is providing $1,200, which should cover major costs.

x 5. Translation of Lutheran Confessions into Korean

This project is designed to strengthen the confessional consciousness of the Lutheran Church in Korea. The Large Catechism and the Apology to the Augsburg Confession have been put into the hands of competent translators and will be completed during 1978. Catechism cost will be $850; APAS providing $600; Apology cost will be $1,700; APAS providing $1,400.

\+ 6. APAS-Korea Bulletin: Not yet activated. APAS budget of $200.

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* completed x in progress + not yet initiated

+ 7. Research Fellow: Proposed area of study was church growth in Korea. Suggest that the APAS budget of $1,500 be applied to "Luther Research" project in the 1979 budget.

II. Program and Budget, 1978 - 1979

	1978	1979
1. Lutheran Theology in the Life of the Church:		
The purpose of this program is the strengthening of the church through study of Lutheran theology and cultic tradition and through relating such study to its ministry and mission. It is designed to meet the needs of a young and small Lutheran church developing in the context of a strong Protestant and Calvinist tradition.		
The method and scope include special lectures for pastors by visiting theologians - one or two per year; short courses in the areas of worship, the Lutheran Confessions, and preaching; and special studies by the pastors of their own preaching and catechetical materials and that of their peers. For laypeople there will be seminars and short courses designed to increase their grasp of Lutheran theology and worship.		
Cost for visiting lecturers	$ 900	1000
Short courses for pastors	400	400
Special studies (preaching, catechetics)	300	300
Seminars for laypeople	400	400
Short courses for laypeople	400	600
Printing materials for above studies and courses	300	400
	2700	3100
2. Writers' Training Institute: A 4-5 day institute offering specialized training for Christian writers. Serves to complement the church-wide contribution of the varied mass media programs of the LCK.	900	1000
3. Reformation Studies: Bring a Reformation scholar to Korea for special lectures, with funding from Personnel Exchange Service. Hold seminars for professors and graduate students to stimulate interest in Luther and Reformation studies.		600

	1978	1979
4. Luther Research: Stipend for a seminary or university student who is a candidate for an advanced degree. Research area limited to history or theology related to Luther. Selection of and guidance to the student will be through the scholars who are associated with the committee for publishing the Korean edition of Luther's Works. Stipend of $1,500 for one year plus $400 for publishing his thesis or report.		1900
5. Translation of Formula of Concord into Korean: The object is the strengthening of the confessional consciousness of the Lutheran Church in Korea and to share its confessional heritage with the entire Korean church. The Small Catechism and Augsburg Confession are at present in Korean; Large Catechism and Apology are in process.		1800

Budget Summary, 1978-1979:

Program	1978			1979		
	Subsidy	Local	Total	Subsidy	Local	Total
1. Lutheran Theology in Life of Church	$ 2400	300	2700	2700	400	3100
2. Writers' Training	700	200	900	800	200	1000
3. Reformation Studies				500	100	600
4. Luther Research				1900		1900
5. Translation of Formula of Concord	1500	300	1800			
Totals	$ 4600	800	5400	5900	700	6600

III. Strategy and Plans

The APAS-Korea program reflects the purposes and needs of the Lutheran Church in Korea (LCK). LCK is a young small church developing in a country with large and vigorous Protestant churches. The LCK is very positive and outgoing in relation to the other Christian churches in Korea. It makes contributions and provides leadership for the Christian community out of proportion to its size.

On the one hand, therefore, APAS programs aim to enhance the LCK's contribution to the Christian movement in Korea. APAS helps to complement the mass media thrusts in evangelism and education, and at the same time to share the Lutheran heritage with the entire Korean church. On the other hand, APAS programs are designed to help the LCK gain a deeper

grasp of its Lutheran heritage and to let it permeate the life of the church. Surrounded by Calvinist and Wesleyan influences the LCK endeavours to maintain its identity and to make a distinctive contribution.

APAS-Korea is entirely program-oriented, without any structure requiring support or self-perpetuation. It is carried out by the Lutheran Theological Academy, which is responsible to LCK through its Education Committee. Therefore the question of self-reliance is identified with the LCK and its development toward self-reliance. At the present time LCK receives heavy subsidy from its supporting church in the U.S., particularly for its mass media and theological training programs. However in October 1977 the LCK took significant steps in establishing goals of self-reliance for its congregations and in planning strategy for church growth over the next ten years. As LCK moves toward self-reliance its APAS programs will also be increasingly supported by local funds.

JAPAN

A.

1. Organization of APAS-Japan

Since the Kinki Evangelical Lutheran Church has been accepted as a member church of the Lutheran World Federation, it was necessary for us to reconsider our organization. At the committee meeting of APAS-J on September 27, 1977, in Tokyo, we decided to form the APAS-J Committee as follows:

As full committee members:	two from JELC, two from JLTCS one from Kinki, one from Kobe Seminary
As observers:	representatives from Nippon Lutheru Kyodan, Nishinippon Evangelical Lutheran Church and related organizations like Seibunsha Publishing House, Japan Lutheran Hour and Mass Media Tokyo Office of the LWF.

Churches and organizations are expected to nominate their own representatives in the near future.

In the next two years the APAS-J Committee will continue its work as before. Then an evalutation should be made to find out whether and how the work should be continued.

2. Progress Reports of APAS-J Activities in 1976 and 1977 (cf. former reports)

a) Survey and Research for Evangelistic Work at Obihiro/Hokkaido

A preliminary survey was done in July 1976. After thorough and intensive preparation, mainly of the questionnaire, a main survey was done in July 1977. The study committee issued the first results of the analysis. These results are very important and useful not only for the evangelistic work to be done in the area itself, but also for understanding the situations in the community in a smaller local city, especially when compared with the results of the survey done several years ago at Sendai, a bigger city in the north, by the team of JLTCS. $ 3,333 of LWF-APAS funds and local contributions made this survey possible.

b) Assistance to Pastors for Study

For several years many attempts have been made in churches and their related organizations on different levels. After consulting with the presidents of four Lutheran churches in Japan and holding two half-day workshops, one in Tokyo and another in Kobe,

1. Rev. Y. Tanaka, the former East District President of JELC, is undertaking the study on ongoing adult education programs and materials and is expected to issue a kind of workbook or manual to assist local pastors and laypeople in making full use of them;

2. pastors and groups in four Lutheran bodies in Japan are encouraged to study the topics and/or to develop materials for adult education in the congregations, such as confirmation and post-confirmation programs and materials as well as Bible study as adult education,etc.

$ 2,333 of LWF-APAS funds and local contributions, in personnel and money, contributed greatly to this project. The rest of the funds provided by local contributions will probably be used to hold a workshop in the first half of 1978.

c) Mission Study

This study is based on the following :

1. It is necessary for all Lutheran bodies in Japan on their way to self-reliance to consider the issue of "Mission and Self-Reliance" together.
2. The results of the study are helpful and significant not only for the Lutheran churches in Japan but for all Lutheran churches in Asia, as problems and challenges are being shared.
3. The steps taken at Singapore in December 1976 should be implemented in Japan.

The study will focus on the following :

1. To survey the missionary and evangelistic work in Lutheran bodies in Japan, in the past, the present and the future;
2. to consider factors such as personnel, laypeople, structure, function, meetings and programs and finance;
3. to gather relevant data concerning the past;
4. to examine previous studies, such as R.Lee's Stranger in the Land (Lutterworth, 1967) and others.

The APAS-J Committee nominated Rev. K. Sato as convener for the study. The study in its first stage will be conducted during the first half of 1978 and should definitely be continued in the following years. As a study project of all four Lutheran churches here it is very important.

3. Strategy, Program Proposals and Budget for the Next Two Years

The above mentioned will determine the strategy of APAS-J projects for the next two years. Mission studies on several different levels will be carried out as a joint project of four Lutheran bodies in Japan.

a) Programs for 1978

1.	Mission study (continued)	US $ 4,000
2.	Seminar on mission Results and analyses of the mission study in 1977/78 will be presented and discussed. Then it will be recommended that the study be continued in 1979.	US $ 2,000

3. Study on church growth — US $ 2,000
   The Kansai district study group centred at Kobe seminary will be responsible for the study.

4. Assistance to pastors for study on mission — US $ 2,000

b) Programs for 1979

1. Survey on "how Lutherans are thinking" — US $ 4,000
   Continuing LWF surveys: Office of Communication, Tokyo, on Baptism Motivation (1973-74) and on "how new visitors are thinking" on the one hand, and follow-up of the studies done as APAS-J programs (1977-78). Then we will select congregation members, prepare a questionnaire and do a survey on how ordinary Lutheran laypeople are thinking about their life, faith, pastors and congregations, etc.

2. Mission study — US $ 4,000
   Continuing the mission study done in 1977-78, we will select five to six congregations of different types, do a thorough study on them, their past and present, and analyse the results.

3. Seminar on mission — US $ 2,000
   The results of the above mentioned survey and study will be presented and discussed.

(Note: For each of these projects local financial contributions will be made.)

B.

Progress Report on the APAS Project "Survey and Research for Evangelistic Work" in Japan, 1976

After the reporter's return to Japan from his guest professorship in Taiwan, the APAS-J Committee met on 24 March 1976 in Tokyo. The reporter gave precise information concerning the APAS meeting in Singapore in October/November 1975. The we decided that responsibility for the funds for "Survey and Research for Evangelistic Work" in Japan, 1976, should lie with the Japan Evangelical Lutheran Church, with the understanding that responsibility for the funds for a similar project in 1977 was to be with four Lutheran churches in Japan. JELC then decided, through discussions in its executive meeting and the executive meeting of the East District of JELC, that survey and research be carried out in the area Obihiro, Hokkaido.

A Study Committee was formed and the reporter himself was nominated by the Seminary Faculty to be one of its members.

Study Committee: K. Kozai (Chairman); I. Kitao (nominated by East District)
M. Ishii; Y. Tokuzen (nominated by Seminary Faculty)
T. Hoshino; S. Asami (nominated by Hokkaido Area)

Preliminary survey: July 5 - 10, 1976, at Obihiro, Hokkaido.

In order to find out about the possibilities of the new evangelistic work to be carried out in this city of 140,000 people

1. we visited all Christian churches in the city, met pastors and had talks with them;
2. we visited the government offices of the city and the surrounding towns;
3. we spent many hours in the new area of the city where people are moving in to live, surveying how they live and how they move in;
4. we also had discussions on church work in that big East Hokkaido area done in the past.

During these days Pastor Okada of the LWF BS Tokyo Office made a good contribution.

The main survey is planned for June or July 1977 and will be carried out through questionnaires. About half of the funds from the LWF is reserved for this purpose.

C.

Progress Report on APAS-J Projects, 1977.

I. Survey and Research for Evangelistic Work at Obihiro/Hokkaido (continued)

The same study committee that made the preliminary survey in the area last summer is to conduct the main survey between July 4 - 9, using questionnaires. The results will be analysed and made public in the fall of this year.

II. Assistance to Pastors for Study, 1977

Theme: Study and development of materials for adult education

For two years materials in this regard have been developed on various levels and by various bodies. The situation in the Lutheran churches in Japan has much changed. After consulting with the presidents of four Lutheran churches in Japan, the reporter as APAS-J coordinator

set up two half-day workshops, one in Tokyo and another in Kobe. The purpose of these workshops was:

to find out what kind of work has been done in this area on various levels, and

to find out what needs to be done for future developments.

The results were:

1. Rev. Y. Tanaka, the former East District President of JELC, was asked to make a survey study on the existing and ongoing projects and materials in the field of adult education among Lutherans in Japan, and also to develop a kind of manual on how best to use these materials;
2. churches and their districts are encouraged to attempt to make studies in this field and to develop the necessary materials by selecting or nominating a person or a task force for this purpose.

III. Mission Study

Theme (tentative): Mission and Finance

This study will be carried out in the fall of 1977, also as part of the study initiated by the Singapore meeting in December 1976.

IV. The reporter himself has been given the opportunity to make his own contribution in the field of his own study. In March 1977 he was in Seoul, Korea, for a series of lectures on Luther's theology and is expected to be in Madras in July for the Lutheran Study Seminar.

HONG KONG/TAIWAN

A. THE DEVELOPMENT OF THE HONG KONG-TAIWAN COMMITTEE OF APAS DURING THE PAST THREE YEARS

It is almost three years since the inception of the Hong Kong-Taiwan Committee of APAS.This meeting is the first expanded consultation to be held.In addition to the participation of the committee members,all Lutheran churches in Taiwan and Hong Kong were invited to send delegates to this conference.

The purposes of this consultation are two: First - to report, discuss and plan the work of APAS in order to strengthen the contribution of APAS in each district. Second - to investigate and discuss the work of Chinese Asian Christians in order to prepare for the All Asian Lutheran Seminar on Mission to be held in Hong Kong in January.

Many of you in attendance have never before participated in an APAS seminar. Before discussing our plans for the coming three years, it would be well if I first gave a brief summary of the origins of APAS.

I. BACKGROUND TO APAS

In May, 1971, the Lutheran World Federation Department on Church Cooperation met in Tokyo. Prior to the discussions, Dr. Won Yong Ji, Asian Executive Director, presented some recommendations concerning an Asian Center for Advanced Studies. Dr. Martin Kretzmann was made responsible for investigating the possibilities of such a center.

In February, 1973, Dr. Kretzmann held various consultations on this matter throughout Asia. About 30 delegates from Hong Kong and Taiwan attended the meeting held in Hong Kong from February 12-15 of that year. Dr. Kretzmann's general report pointed out that the LWF ought to promote a plan for indigenous theological training. However, it was impossible to establish a graduate study center. From that time on the name was changed from ACAS to Asia Program for Advanced Studies (APAS).

In February, 1974, the LWF convened its first APAS consultation in Geneva at which time a thorough discussion was held regarding the purpose, nature, content, methods, etc. of APAS. The purpose of APAS, briefly stated is "to cooperate in the strengthening of Asian Lutheran training programs, develop indigenous theological education and improve the effectiveness of our witness." The program is to be ecumenical, contextual and creative in purpose, small in organization yet great in flexibility, - a program-oriented plan. APAS has no defined content. Each church is free, according to its own needs to conduct special theological seminars, co-worker retreats, lay training classes, personnel exchange, develop their libraries, establish scholarships and so on. LWF will not itself be directly involved in any activity but will rather offer limited financial and personnel support. For the more effective promotion of APAS, Asian churches were divided into

nine areas. For practical reasons, Hong Kong and Taiwan were formed into one district.

In 1974, member churches of the LWF met separately in Hong Kong (July 29) and Taiwan (August 14). Positive measures were taken towards the formation of APAS.

On January 16, 1975, the Hong Kong-Taiwan committee was formally organized. There are nine committee members from the Hong Kong Evangelical Lutheran Church, the Rhenish Church, the T.T. Mission and the Taiwan Lutheran Church. Two of the highest officials of each church plus the president of the Lutheran Theological Seminary make up the committee. The committee elected Dr. Wu, Ming-chieh, chairman, Rev. Chen, Yi-chien, vice-chairman, Mr. Wang, Hsin-min, financial secretary and Dr. Andrew K. H.Hsiao executive director. With the death of Mr. Wang, Rev. Tseng, Kuo-ying, assumed the position of financial secretary.

II. A Report on Progress During the Past Three Years

During these past three years, under the leadership of the Taiwan-Hong Kong APAS, the support of each church, and the help of the Lutheran Theological Seminary, numerous types of work projects have been conducted. For example: two co-worker seminars (united seminars with Singapore and Malaysia); one seminar each in Hong Kong and Taiwan for volunteer workers; two Hong Kong and one Taiwan youth leadership seminars; one seminar each in Hong Kong and Taiwan for women leaders; one Taiwan seminar on creative writing. One study tour was made outside of our countries and one theological seminar was held in both Hong Kong and Taiwan. Our committee also promoted the writing of theological papers, and established a scholarship fund of $2,000 for the benefit of TLC workers who desired further training at our seminary. An additional $1,250 was used for library development. During these three years, we have directly received from LWF,through APAS, a total of US$24,450, the Norwegian Lutheran Church directly contributed an additional $1,200. The balance of our expenses were met through concerned churches, individual gifts or the Lutheran Theological Seminary.

Below is a chart spelling out activities during the past three years as well as the LWF financial contribution to each:

	1975	1976	1977	Total
In-Service Training	$4,000		$4,500	$8,500
Lay Leadership Training	500(Taiwan)	2,000(HK)		2,500
Youth Leadership Training		750(HK)	700	1,450
			(500 Tai)	
			(200 HK)	
Women's Leadership Training			300 HK	
			200 Tai	500
Writer's Seminar	750(Tai)			750
Overseas Observation			4,500	4,500

	1975	1976	1977	Total
	$	$	$	$
Theological Lectures	(1,200Taiwan)	from Norway)		
Special Theological Studies	1,500	1,500		3,000
Taiwan Student Scholarships	2,000			2,000
Lutheran Seminary Library	250		1,000	1,250
TOTALS	$9,000	$4,250	$11,200	$24,450

As of the end of 1977, the following activities had yet to be completed:

1. The 1977 youth leadership seminar and women's seminar for the Taiwan district will be merged into the 1978, January 1-3 "Church Ministries Seminar".

2. The Hong Kong district women's leadership seminar has been changed to a four-part lecture series to be held January 7, 8, 14 and 15.

3. The special theological lectureship is temporarily suspended pending the arrival of satisfactory manuscripts. A total of four manuscripts were received this past year but after review it was felt they did not qualify and so we decided to extend this search for theological manuscripts into 1978.

4. Rev. Liu, Yi-wen, a worker from the T.L.C. has just completed a year of advanced study in Hong Kong under a $1,000 scholarship grant. The remaining $1,000 allotted is held in reserve for use in 1978.

5. The plan to send workers to observe overseas churches is scheduled for the spring of 1978. The plan calls for making a study of American Lutheran churches.

III. Reflections on APAS in the Past Three Years

In reviewing the above-mentioned activities of these past three years, what in fact have we gained? What problems have we confronted? How can we make more effective progress in the future? The following is presented in outline form to reflect my own thinking on this matter:

A. APAS ACHIEVEMENTS

1. It enabled co-workers to further their in-service training, improved the climate for service and strengthened their individual work abilities.

2. It offered additional training opportunities to the laity, especially the youth so that they can be strengthened in their faith and broaden their understanding.

3. It widely promoted mutual understanding and cooperation between the different Lutheran churches.

4. It increased lay interest in and responsibility for theological education.

B. DIFFICULTIES

1. Because of severe financial and personnel limitations, many things that ought to be done remain undone. Many other assignments are not performed as well as we would like.

2. Many still tend to view APAS as a Geneva-based program and not a program indigenous to the Asian churches.

3. Except for the search for theological manuscripts, all other activities have been limited to Lutheran participation, thereby keeping us at a considerable distance from our avowed objective of prompting ecumenical fellowship.

C. EXPECTATIONS

1. To effectively execute any program, there must first be detailed planning and thorough preparation. Only in this way do we avoid the waste of money and time.

2. Churches and individuals ought to mutually bear the financial costs of these programs and seek to avoid a total dependency upon LWF subsidy.

3. We must seek to encourage more workers and laity to participate in the planning and execution for participation is itself a form of education.

4. We must seek every possible avenue of cooperation with other churches to not only avail outselves of the opportunity of learning from them but to also enable them to learn from us.

During these past three years, it has been my deep privilege as the executive director of this committee to learn much from the leadership and counsel of the chairman and various committee members. Moreover, it has provided a rich opportunity for additional service to my church. Because of increasingly heavy duties at the seminary as well as the mounting requirements of APAS, it is imperative that I resign from my assignment as executive director of APAS. I hope that during this convocation, the committee will see fit to elect a new man to replace me so that the work of APAS may experience even greater development and the churches of Hong Kong and Taiwan will receive even greater benefits.

B. 1980 WORK PLAN

(The following plan was approved at the December 28, 1977 extended consultation meeting.)

* * * 1978 * * *

I. UNFINISHED PROJECTS FROM 1977

A. Taiwan district youth and women's leadership courses ($400) To be combined with the January 1 - 3, 1978 all-Taiwan "Christian ministries" retreat. Expected attendance to exceed 200. Coordinated by the T.L.C. Youth and Women's subsidy $200 each.
..... Requested: $400.00

B. H.K. district women's leadership training ($300). To be held January 7, 8, 14 & 16 in various locations. Expected attendance: about 100 at each meeting. Sponsored by the H.K. Lutheran United Women's Committee.
..... Requested: $300.00

C. Requested for theological treatises ($3,000). This program will continue in H.K. and Taiwan through 1978. Sponsored by the Theological Treatises Review Committee.
..... Requested: $3,000.00

D. Taiwan co-worker scholarships ($1,000). Qualified candidates to be selected by the T.L.C. One-year training to be received in H.K. Lutheran Theological Seminary.
..... Requested: $1,000.00

E. Co-worker overseas observation program ($4,500). Possibly 6 persons will be sent to observe the administrative program of an American Lutheran Church before or after Easter, 1978. Selections to be made by the "Co-worker Overseas Observation Committee".
..... Requested: $4,500.00

II. NEW WORK FOR 1978:

LWF has already agreed to a subsidy of $8,000 divided as follows:

A. Retreat for pastors' wives: ($2,000)
1. Purpose: to promote spiritual development for wives of pastors, to learn new methods of church ministry and to provide opportunity for Christian fellowship.

2. Method:
a. Hong Kong: For about 100 women, organized through the H.K. United Lutheran Women's Committee.
..... Subsidy: $1,500.00

b. Taiwan : For about 30 women, three-day retreat. Organized by the T.L.C.
..... Subsidy: $500.00

B. Youth leadership training camp ($3,000).
1. Purpose: Promote mutual understanding, increase responsibility toward service in the church, strengthen the ability of youthful leaders to serve the church and provide leadership in local youth groups.

2. Method:
a. Hong Kong: For about 100 - 120 youth, each church to send at least one delegate; three-day camp. H.K. Committee for cooperation to sponsor.
..... Subsidy: $2,000.00

b. Taiwan : For about 40 youth. In addition to at least one from each Taiwan Lutheran Church, other Lutheran churches will also be encouraged to select representatives. Length: 3 days. The T.L.C. to be responsible.
..... Subsidy: $1,000.00

C. Retreat for voluntary workers ($3,000).
1. Purpose: To improve voluntary workers' understanding of the Church, deepening their love and loyalty for the Church and strengthen their ability in serving the Church.

2. Method:
a. Hong Kong: To be convened several times for half a day or one day each; at least two representatives from each congregation; sponsored by the H.K. Lutheran Association.
..... Subsidy: $2,000.00

b. Taiwan : Divided into districts with 1 - 2 days per district; no overnight facilities; sponsored by T.L.C.
..... Subsidy: $1,000.00

* * * 1979 * * *

A request for subsidy of $19,000 for 1979 will be made to the LWF. It will be distributed as follows:

I. Co-workers Study Seminar ($10,000)

A. Purpose: To provide them with continuation education opportunities; to improve fellowship; to upgrade their working spirit; to strengthen their ability for the ministry.

B. Method: In cooperation with the Singapore/Malaysia churches, as in the past; for about 100 co-workers; 5 days; in H.K. or Taiwan; H.K. Lutheran Association and the Lutheran Theological Seminary to sponsor.

..... Subsidy: $10,000.00

II. Theological Research ($3,000)

A. Purpose: To promote interest in theological studies among the Chinese Christians; to raise the standard of theological writings in the Chinese churches.

B. Method: A writing competition to be announced as in the past; sponsored by the Lutheran Theological Seminary.

..... Subsidy: $3,000.00

III. Youth Leaders Training Camp ($4,000)

A. Purpose: To improve the youth's understanding and love for the church; to raise their zeal and ability in serving the Church; to strengthen cooperation and mutual concern among the youth.

B. Method:

1. Hong Kong: 100 - 120 people, including at least one from each congregation; 3 days; Hong Kong Lutheran Association and the Lutheran Youth Association to sponsor.

..... Subsidy: $2,000.00

2. Taiwan : 100 - 120 people, including at least one from each Lutheran congregation; 3 days; sponsored by T.L.C.

..... Subsidy: $2,000.00

IV. Women Leaders Training Class ($2,000)

A. Purpose: To improve women's understanding of their role and responsibility in the world today; raise women's ability in serving the Church, family and the society.

B. Method:

1. Hong Kong: Conduct a number of one-half or one day seminars; at least one from each congregation; sponsored by Hong Kong Association for Lutheran Church Women.

..... Subsidy: $1,000.00

2. Taiwan : Divided into districts with 1 - 2 days per district; no overnight facilities; at least one person from each congregation; sponsored by T.L.C.

..... Subsidy: $1,000.00

* * * 1980 * * *

A request for subsidy of $19,500 for 1980 will be made to the LWF. The subsidy will be distributed as follows:

I. Theological Seminar: ($2,500)

A. Purpose: To improve the theological level of co-workers through seminars designed to introduce recent developments in theological thought; to encourage greater theological interest and strengthen co-worker effectiveness in their ministries.

B. Method:

1. Hong Kong: To be convened once or twice for 1 - 2 days each. All workers and volunteers to be encouraged to attend. No overnight facilities provided. Lutheran Theological Seminary to sponsor.

..... Subsidy: $500.00

(Subsidy primarily for outside lecture and travel expenses.)

2. Taiwan district: A three-day retreat for about 100 workers. In addition to members of the T.L.C., members from all other Lutheran churches will also be welcomed. Jointly sponsored by the T.L.C. and the L.T.S.

..... Subsidy: $2,000.00

(Includes $500 travel and lectureship fees for outside guests.)

II. Youth Leadership Camps ($5,500)

A. Objective: Same as for 1979.

B. Methods: Same as for 1979. Hong Kong ... Subsidy: $3,000.00
Taiwan ..... Subsidy: $2,500.00

III. Leadership Training for Deacons and Elders ($2,000)

A. Purpose: To enable them to better understand the nature and function of the church as well as their individual responsibilities in the church and investigate improved methods for serving the church.

B. Method:

1. Hong Kong: Conduct a number of one-half to one-day seminars. Each church/chapel to provide at least one delegate. Sponsored by the Lutheran Committee on Cooperation.

..... Subsidy: $1,000.00

2. Taiwan : Divided into districts with 1 - 2 days per district. No overnight facilities. Sponsored by the T.L.C., with each church to send at least one representative.

..... Subsidy: $1,000.00

IV. Sunday School Superintendent Training Program ($4,500)

A. Purpose: To improve understanding of S.S. superintendents towards Christian education, strengthen their S.S. administrative abilities and heighten their desire to serve the church.

B. Method:

1. Hong Kong: For about 100 including S.S. superintendent from each church. For 2 days; sponsored by the East Asia Lutheran Council on Christian Education.

..... Subsidy: $2,000.00

2. Taiwan : For about 60 including all S.S. superintendents in the T.L.C. with an invitation to their counterparts in all other Lutheran churches in Taiwan. Co-sponsored by the T.L.C. and the East Asian Lutheran Council on Christian Education.

..... Subsidy: $2,500.00
(which includes $500 travel and fees for outside guest speakers)

V. Women's Leadership Exchange Program ($3,000)

A. Purpose: To strengthen mutual understanding between leaders in H.K. and Taiwan, to strengthen work abilities through providing opportunities for study, cooperation and fellowship.

B. Method: To organize separately in H.K. and Taiwan a T.L.C.-H.K. Women's leadership exchange committee. All LWF-related churches to provide 2 members, other Lutheran churches, 1 each. Partial expense borne through APAS, rest through local churches and individual contributions.

1. Hong Kong: Nine delegates, sponsored by the H.K. Lutheran Women's Committee.

2. Taiwan : Seven delegates. Sponsored by the T.L.C.

VI. Theological Seminary Book Project ($2,000)

A. Purpose: To increase seminary's books regarding various Asian studies, to strengthen theological education and research and encourage the development of indigenous theology.

B. Method: To grant a subsidy of $1,000 each for the Lutheran Theological Seminary and the Concordia Theological Seminary.

1978 - 79 - 80 APAS SUBSIDY CHART

Year	Type of Activity	H.K.	Taiwan	Total
1978	Retreat for pastors' wives:	$1,500	$ 500	$2,000
	Youth leadership training camp	2,000	1,000	3,000
	Volunteer worker seminars	2,000	1,000	3,000
	TOTALS:	$5,500	$2,500	$8,000
1979	Co-worker in-service training:			10,000
	Special theological studies			3,000
	Youth leadership training camps	2,000	2,000	4,000
	Women's leadership training:	1,000	1,000	2,000
	TOTALS:	$3,000	$3,000	$19,000
1980	Theological lectureship	500	2,000	2,500
	Youth leadership training	3,000	2,500	5,500
	Deacon/elder in-service training	1,000	1,000	2,000
	S.S. superintendents training	2,000	2,500	4,500
	Women's leadership exchange program			3,000
	Theological library development	2,000		2,000
	TOTALS:	$8,500	$8,000	$19,500

NOTES:

1. All churches or agencies entrusted with the above programs ought to plan thoroughly each activity, diligently promote and, after the completion of each activity, submit an evaluation report to APAS.

2. All churches/agencies responsible for above programs during the implementation of a program ought clearly to spell out that this activity in part or all is under the direction of APAS.

3. If there is any financial surplus following the completion of a project, it ought to be returned to the APAS central committee for the promotion of other necessary projects. In the case of insufficient funds, the responsible church or agency must work out a solution.

4. All plans for 1979 - 1980 currently the responsibility of the T.L.C. can, after the expected organization of the Taiwan Lutheran Committee on Cooperation, be turned over to this Cooperation Committee for execution.

5. Should APAS be unable to receive sufficient financial support from LWF, the H.K./Taiwan committee for APAS has the authority either to revise or eliminate any of the afore-mentioned programs.

INDIA

A.

At the APAS Consultation held in Hong Kong in 1975 the following projects were accepted for funding:

1976			1977		
Liberal-Conservative Dialogue	...	($ 850)	Liberal-Conservative Dialogue	...	($1000)
Workshop on Christian Art	...	($ 850)	Rural Ministry Training	...	($2000)
Rural Ministry Training	...	($1200)	Lutheran Studies Program	...	($ 750)
Lutheran Studies Program	...	($ 500)	Lutheran Professors Consultation	...	($ 400)
Seminar on Ecumenism	...	($ 850)	Leadership Development for Women	...	($ 600)
"Contact"	...	($1000)	"Contact"	...	($1000)
Publication	...	($1000)	Publication	...	($2000)
			Research Fellows	...	($ 700)

Liberal-Conservative Dialogues

In May 1976 the initial Liberal-Conservative Dialogue was held on the theme "The Mission of God and the Indian Church: a Theological Dialogue". Thirteen theologians were brought to an isolated hill station to live and think together. Papers were presented on various aspects of mission from the two different standpoints. Common ground was found and areas of difference also. The report of this conference is found in issue no. 2 of "Gurukul Perspective".

During 1977 Gurukul took up the issue of mission on a regional level. Seminars bringing in the various regional issues and varied perspectives were organized in Tamil Nadu, Andhra Pradesh and Serampore. Two core presentations on the history and theology of mission were presented and discussed, and then papers on regional issues of mission. These seminars were followed by an All-India Consultation on Mission in November. In all 82 people were involved in these programs. The reports are in issue no. 8 of "Gurukul Perspective".

Workshop on Christian Art

The Workshop on Christian Art was held as part of the larger Festival of Indian Christian Art from 14 December 1976 till 8 January 1977. In the workshop we gathered twelve Christians who are trained and working as professional artists. We tried to help them meditate upon their faith

and express it in painting. The pieces of art are now in our College Hall. Other parts of the Festival were an exhibition of 140 pieces of art, an ecumenical service of Christian art, and a Seminar on Indian Christian art. These materials are now made ready for publication. The reports are to be found in issues no. 4 and no. 5 of "Gurukul Perspective".

Rural Ministry Training

This project was carried forward on several fronts. We conducted Pastors In-Service Training Courses in Hindi in 1976 (18 pastors) and in Telugu in 1977 (22 pastors). The 1976 course emphasized rural community health and the 1977 course rural evangelism. In addition, we gave grants to four rural pastors who joined our new "Master of Ministry" degree program so that they could attend special training courses at other training institutions. The reports are in "Gurukul Perspective" issues no. 5 and no. 8.

Lutheran Studies Program

The APAS funds have helped us to launch this new program at Gurukul in promoting the understanding of Lutheran theology in Lutheran churches and also other churches. The new title of the course is "Luther Studies Course". This one-month course was held in 1976 and 1977 for 18 and 15 pastors respectively. Both years we also had other Asian pastors in attendance, and it will be an annual course from now on. In 1977 Prof. Y. Tokuzen from the Japan Lutheran Seminary was our guest professor under APAS sponsorship. The reports are in "Gurukul Perspective" issues no. 2 and no. 7.

Seminar on Ecumenism

In January 1977 Gurukul gathered forty-two representatives from Lutheran, CSI, Baptist, Methodist, and Pentecostal backgrounds to evaluate the results of the ecumenical movement to date and to reflect on possible future directions. The report is in "Gurukul Perspective" issue no. 5.

"Contact"

The APAS grants for 1976 and 1977 for publication of "Contact" have been placed on fixed deposit with the United Evangelical Lutheran Churches of India. The publication is to be undertaken by them through Gurukul once clearance is received from the government for the new publication.

Publications

With the help of APAS funding Gurukul launched the "Gurukul Perspective", a quarterly newsbulletin containing reports on the various Gurukul activities. The bulletin has been highly appreciated by all and now circu-

lates to over nine hundred people. A recent survey showed that an average of five to six people read each copy. The plan is to continue the bulletin on a self-supporting basis in the future. Gurukul also has plans to publish the collections of articles on baptism and on mission from its various seminars and consultations during the past two years.

APAS (India) Consultation

On 24-25 July 1976 the APAS (India) Consultation was held at Gurukul. Papers were presented by Dr. A. Sitompul, Dr. Saral Chatterji, Mr. A.J. Arnold, and Rev. H. Hoefer. Twenty-three pastors, laypeople, theologians, and church leaders discussed the various issues of mission and ministry before the church. Twenty-eight different proposals were set forth by the working groups, of which the following eight were recommended by the APAS Committee: Litigation in the Church, Role of Women, Dialogue between Seminaries and Church, Evaluation of Church Structures, Lutheran Organic Unity. The Gurukul proposals for 1978-79 have incorporated these APAS Consultation concerns. The Consultation report is published in "Gurukul Perspective" no. 3.

Lutheran Professors Consultation

In April 1977 the second annual Lutheran Professors Consultation was held in Orissa. Nineteen Lutheran faculty members from all around the country gathered to discuss the general theme "Lutheran Theology, the Church's Mission, Indian Culture". The theology professors discussed issues of common concern in relating the Lutheran tradition to present issues of mission and culture. In particular, much discussion centred around the pressing problems of the Lutheran church in Orissa in regard to relating Christian faith to tribal culture. The report is in "Gurukul Perspective" no. 6.

Leadership Development for Women

These APAS funds were utilized to support our general development of women's leadership programs at Gurukul. During 1977 Gurukul conducted an In-Service Training Course for Women Churchworkers of ten days, two regional Seminars for Women on Family Planning (Hindi and Tamil), and an All-India Conference of Theologically Trained Women. All these programs proved most useful and they are being continued on an annual basis. The reports are in "Gurukul Perspective" issues nos. 5, 6 and 7.

Research Fellows

The purpose of this fund was to enable special research projects relating Christian faith to Indian culture. The fund was utilized to support a seminary lecturer's doctoral research on the possible use of yoga by pastors in their Christian counselling.

It is evident that APAS has been a great help to Gurukul in expanding its services of continuing and extension theological education to all the churches of India. We have attempted to pick up issues and needs which other institutions of theological education have not been able to develop because of their academic responsibilities. The APAS program in India through Gurukul is ecumenical in its participation, as is the APAS Committee. Gurukul looks forward to an ongoing fruitful partnership with the APAS program.

INDIA

B. Gurukul Programs for Sponsorship under APAS

As Recommended by the All-India Consultation on Mission

3-4 November 1977

Submitted to the UELCI Seminar on Mission

8-9 December 1977

The All-India Consultation on Mission held under APAS auspices on 3-4 November 1977 suggested mission projects under five categories: Lay Training, Literature Development, Special Pilot Projects, Dialogue Programmes, and Special Research and Seminars. Under these categories Gurukul is willing to undertake the following projects recommended by the Consultation:

1. Seminars on the Structure of the Church (Rs.10,000) $ 1,250

One of the major ongoing frustrations of the church in its planning and implementing of mission is the centripetal effect of its present organizational structures. Rather than turning our people out toward the world in self-giving mission, our very structures turn our people in toward themselves in self-serving concern. The plan is to conduct three regional seminars, as proposed by the Consultation, and follow up the seminars with visits to the various church councils for practical discussions. The estimate for each regional seminar is Rs. 3,500/-, thus totalling Rs. 9,000/-, plus another Rs. 1,000/- for travel to various councils.

2. Seminar on Christian Education for Headmasters and Correspondents (Rs. 3,000) $ 375

Another major concern of the Consultation was the decrease in mission emphasis and direction of our Christian service institutions. These institutions had been the spearhead of the Indian churches' mission in former years, but now they are the thorn-in-the-side for enervating self-service. The plan is to gather a group of headmasters and correspondents from various schools and highschools in Tamil Nadu to discuss the place of our schools in God's mission today. The seminar will cost about Rs. 3,000/-.

3. Seminars on Issues of Evangelism (Rs. 6,000) $ 750

A number of pressing issues appeared in the regional seminars on mission in the Andhra Pradesh and Hindi areas. The regional issues here have to do with faith-culture questions, non-baptized believers in Christ, anti-conversion bill, etc. Each regional seminar would be Rs.3,000/-, thus a total of Rs. 6,000/-.

4. Lay Training "Workbook on Mission" (Rs. 15,000) $ 1,875

One of the most appreciated aspects of the regional seminars and the Consultation on Mission was the theological presentation of Dr. L.W. Meinzen. In the follow-up questionnaire and in the Consultation the proposal came up to rework his materials into workbook form and translate it into regional languages. Often local pastors and leaders are unable to prepare adequate materials for lay training classes. Stimulating studies like this would meet that great need. To translate and publish two thousand copies in the three languages of Tamil, Telugu,and Hindi would cost approximately Rs. 15,000/-.

5. Special Research and Writing Projects (Rs. 60,000) $ 7,500

In the complex and changing mission situation of contemporary India the need was recognized for qualified individuals to be released for special research and writing projects. These individuals may be in church work and so unable to pursue a special interest which has implications for the whole church's mission. The examples given were Rev. S. Lawrence of the TELC in Hindu bhakti cults, Rev. Vedakan of the ALC in the Dravidha Kazhakam, and Rev. A. Minz of the GELC in tribal literature. Each of these men and others could be released from their parish responsibilities for a period of six months so that they could pursue research under the guidance of Gurukul. We should have funds to cover the salary of their parish replacements (Rs.4,000), their accommodation at Gurukul or elsewhere (Rs.2,000), their research expenses (Rs.1,000), and the publishing of their findings (Rs.3,000). The approximate expense, therefore, would be Rs. 17,000/- * for each. Anticipating several other possible projects in addition to the three examples given, we might set the budget at Rs. 40,000/-. *

6. Padhayathira Socio-Evangelistic Experimental Ministry (Rs. 13,000) $ 1,625

The suggestion was made at the Consultation that Gurukul could help sponsor and guide some experimental forms of mission. Whereas the churches must concentrate on maintaining and developing the usual parish ministry, an institution like Gurukul could try certain new forms as possible future models or as forms for unique gifts and needs. One specific idea was a Christian form of EVR's pattern of going from village to village conscientizing small groups of Harijans concerning their socio-political situation. A Christian pastor or layman could take up this project on a one-year trial basis, raising both spiritual and social issues. We should provide a basic three-month training, plus salary and travel costs of approximately Rs. 13,000/-.

7. Dialogue with Roman Catholics (Rs. 3,000) $ 375

An area where Lutherans have made great headway in other countries is that of dialogue with Roman Catholics. Here in India also the need and opportunities are great. Gurukul has already been asked by

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* These figures are subject to revision.

the UELCI to investigate the possibilities. The presence of Dr. George Forell next year for six weeks at Gurukul would give us a unique opportunity to begin this process. We would propose to have a regional-level dialogue utilizing his presence. The cost would be about Rs. 3,000/-.

8. Dialogue with Other Christian Groups (Rs. 15,000) $ 1,875

A source of much misunderstanding and friction is the number of different Christian groups working all over India. Much theological and practical dialogue must take place between the established churches and such groups as the Pentecostals, Seventh-Day Adventists, Jehovah's Witnesses, etc. Gurukul should designate some theologians for special study on these groups and open up contacts for dialogue. At least six months of study leave would be required and then special seminars and dialogues for better mutual understanding. The expenses would come to around Rs. 15,000/-.

Gurukul requests that these project proposals receive the recommendation of the UELCI follow-up seminar for submission to the Asian APAS Consultation in Hong Kong in January.

INDONESIA

The major thrust of the IRAPAS programme during the past two years has been in the field of cultural studies as they are related to the life and work of the church. It is here that some of the major tensions experienced in the Batak churches and by Batak Christians is felt. It is here that the struggle for a cultural identity takes place. Batak culture is being affected by modernisation, urbanisation and development in general. The manner and the effects of this influence is of great importance to the church.

Two seminars on Batak adat have been successfully arranged. The first dealt with the general problem of the gospel and Batak adat (i.e., customary tribal law); the second dealt with the more specific question of the meaning and understanding of marriage. Full reports of the papers delivered, the discussions and the findings of these seminars have been published. One local bookseller has reported that he could have sold at least a thousand copies more than the number actually available. This is an indication of the interest which the subject generates. Consideration is being given to the publication of an edited version of the reports of these two seminars. Both seminars urgently stressed the need for the continuation of this kind of study. It is hoped that we shall be able to move on to consider the theological implications of the tribal religion which was originally associated with adat.

We have also arranged a workshop on the indigenization of Batak worship and music. This workshop aroused such great interest that the editor of one of the church magazines has received a large number of unsolicited comments and expressions of opinion. It is clear that there is still a good deal of misunderstanding about the meaning and the aims of indigenization. It is also clear that peoples' opinions about the structure, basis and purpose of Christian worship need careful consideration. Again the workshop made several recommendations as to the need and the method of continuing this work. We hope very much that it will be possible for us during the next two years to make progress in producing experimental forms of indigenous worship. We shall have to wait for the verdict of the local congregations to know how appropriate and acceptable they are.

The Lutheran churches of Indonesia are very grateful to APAS for the assistance which has been given in making these seminars and the workshop possible, and also for the assistance in bringing guest lecturers to North Sumatra. We can confidently report that the assistance which has been given, and generously given, has been used responsibly. It has brought benefit and encouragement to a wider circle than those who participated in the actual seminars. Once again we are grateful.

Programme of Proposed Projects for APAS in Indonesia

for 1978 and 1979

1. Islam Study Project

Aims: The Christian church in Indonesia represents a small minority living in a predominantly Muslim community. However, Indonesia is not an Islamic state and the national constitution, Pancasila, guarantees religious freedom. Recently the government has made a strong plea for the establishment of real harmony between the various religious communities ("Kerukunan Umat Beragama"). In terms of percentage of population the size of the Christian community in North Sumatra, where the Lutheran churches are centred, is substantially higher than the national average. At the same time, there seems to be very limited social intercourse between Christians and Muslims and the knowledge of Islam amongst church workers is also very limited. It is therefore proposed to undertake a field study of the meaning and application of "Harmony between Christians and Muslims in North Sumatra" and also to conduct a series of training courses in Islamic studies for church workers and lay leaders. These two ideas may be considered as separate projects although we would prefer to see them carried out in relationship to each other.

Budget: A. Field Study Programme:

1. Training and briefing field workers	115	
2. Lecturers' fees	36	
3. Staff	40	
4. Materials, correspondence & admin.	120	
	311	311
5. Collecting data: Field surveys		
a) Travel expenses of field workers	530	
b) Materials, corresp., admin.	120	
	650	650
6. Processing data:		
1/3 staff working for 3 weeks		305
7. Preparation and publication of report		300
		1,566
25% of cost locally		391
Grant requested		1,175

B. Training Courses for Church Workers:

It is hoped to provide 5-day courses for 125 workers.

1. Accommodation and food	3,012
2. Travel	903
3. Lecturers	301
4. Staff for programme	361
5. Materials, correspondence & admin.	475
	5,052
25% of cost locally	1,263
Grant requested	3,789

Total grant for whole project:	$ 1,175
	3,789
	4,964

2. Plantation Congregation Study Project

Aims: In North Sumatra there are extensive rubber, palm oil, chocolate, tea, and coffee plantations. In most of the larger plantations, most of which are government-controlled, there are large Christian congregations which because of their special situation have their own way of life and, of course, their own problems; in some ways they are economically and socially separated from the more conventionally sited congregations. The project is designed to examine the situation of three typical plantation congregations with the hope of discovering how their particular situation may be used to the advantage of the whole Christian community and how the rest of that community can best assist these congregations.

Budget:			
1.	Collecting data		350
2.	Cost of 1-day seminar		210
3.	Staff and admin.		305
		$	865
	Local support		108
	Grant requested	$	757

3. Continuation of Batak Studies

Aims: As reported, during the past two years two seminars have been held on Batak adat (customary tribal law) and its implications for the gospel and for Christian life. The work needs to be developed. It is hoped to hold another seminar, attended by twenty representatives from the churches together with a few experts in both adat and theology in order to examine the main religious beliefs of the tribal religion associated with Batak adat in its original form.

Budget:			
1.	Accommodation and food for 20 people for a 4-day seminar		386
2.	Cost of travel		172
3.	Preparation of lectures		48
4.	Staff expenses		72
5.	Correspondence and admin.		120
6.	Preparation & publication of report		240
		$	1,038
	Local support		173
	Grant requested	$	865

4. Chinese Temple Study

Aim: There is a significant Chinese minority living in North Sumatra. Its members continue to practise their traditional way of life and religion. During the past five years there has been a clear indication of renewed interest in temple worship; many temples have been refurbished, one new large crematorium has been erected. All this is in contrast to the situation of a few years ago when there seemed to be a reluctance to draw attention to temple activities. It is proposed to carry out a simple survey of a fact-finding nature of several temples between Medan and Pematangsiantar in order to discover their history and the nature and extent of their usage these days. Interpreters will have to be used.

Budget:			
1.	Collecting data	$	350
2.	Processing data		301
3.	Administration		100
			751
	Local support		93
	Grant requested		658

5. Luther Studies

Aims: Although there are six churches in North Sumatra which are members of the LWF, its has to be admitted that the general knowledge of the church workers and of the lay leaders in the field of Lutheran theology leaves much to be desired. It is therefore proposed to arrange courses in Luther studies for church workers and laity. It is hoped to offer a 10-day course of study for 50 people. Local church leaders and theologians will be invited to prepare the necessary lecture material on subjects such as: Church and Ministry, Gospel and Mission, Salvation and Beyond, Holy Spirit and Sanctification, Creation and the World, Lutheranism Today. The services of experts in Luther studies from abroad is much desired but the following budget does not cover the expenses of using such people.

Budget:			
1.	Accommodation and food for 50 people for 10 days	$	2,400
2.	Lecture material & lecturers' fees		360
3.	Travel costs		180
4.	Staff and administration		313
			3,253
	Local support		406
	Grant requested	$	2,847

6. Newspaper Image of Church

Aims: Considerable coverage is given in the daily newspapers to church activities. There are Christian newspapers, Muslim newspapers and independent newspapers. The public in North Sumatra are avid readers of these papers. The church exercises little or no control over the actual way in which events are covered by the press. It is important that we know how events are re-

ported and the general understanding of church life which is portrayed in the popular press. This knowledge will enable church leaders and local congregations to establish better relations with the press and to obtain the kind of coverage which the churches desire if this is not actually being given. This is a simple project in which someone will be commissioned to read five local newspapers a day, collate and analyse the coverage of church events.

Budget:	1.	Provision of 5 daily newspapers for 26 weeks	$ 110
	2.	Collating and analysing data	301
	3.	Preparation of report	100
			511
		Local support	63
		Grant requested	$ 448

7. Indigenous Batak Worship

Aim: As reported, a very successful workshop on "Indigenization of Church Worship and Music" has been carried out under the Indonesian APAS programme. It has created a good deal of interest. The editor of the local church magazine has received a number of unsolicited comments and expressions of opinion. This is obviously a matter in which people are interested. It is planned to hold another seminar or workshop to take the work a stage further.

Budget: The details are similar to those for the Batak Studies project set out under 3) above.

Total cost	1,038
Local support	173
Grant requested	$ 865

8. Visiting Lecturers

It is requested that APAS makes available the services of experts in theology, sociology, culture, development, etc. to give lectures in both seminaries and local churches.

THE PHILIPPINES

I. Progress Reports of APAS Activities 1976-1977

A. Restructuring of Theological Education Program

The 1976 LCP Convention resolved that the Board of Control initiate the study for the restructuring of the theological education program of LCP in order to reach the local church leaders who are functioning as "pastors" of their own congregations. While the seminary aims to train ordained pastors, many leaders are not reached by the residence program. Thereby the manpower problem grows more acute as the need for pastors becomes more pronounced.

The study for restructuring needed increased consultation with the people, assessment of our own resources, strengths and weaknesses. From 1976 up to now the Board of Control, through its TEE program, has held four workshops with the clergy; one in its district of LCP. The workshop helped open the minds of clergymen to the realities of theological education and the need to have programs at the local, regional and district levels rather than just relying on the seminary residence programm or the TEE. The Board of Control is more or less about ready to present a proposal concerning the restructured TEP.

B. 1977 National Clergy and Missionary Workshop on Stewardship

Bishop Carl Fisher of Malaysia-Singapore was the guest speaker at this workshop in which the clergy became more convinced of the need to let the local congregations assume greater responsibility for relying on their own resources and eventually aim to have a self-reliant LCP. This kind of workshop, however, needs to be followed up at the local level.

C. Lay Leadership Training.

Districts have started training their leaders this year - 1977 - and will eventually become more organized and coordinated. Two-week crash-course programs have been tried both at the district level and the seminary level which trains the functional local pastors. So far, there are indications that this kind of training is very effective.

D. Music Workshop

The aim of this workshop was to help develop liturgies that use local resources. Two districts have already gone a long way and are in the process of developing their own hymnal.

II. Program Proposals

A. Implementation of the Proposed Restructured Theological Education Program

The amount needed is $ 3,000 for all four districts of LCP. This would mean greater involvement of local congregations and districts as well as seminary faculty members who will be assisting the districts in training the functional pastors. The funds will be used for materials, travels and incidentals for holding regional and district-level workshops.

B. Contextualization Products

In order to produce our own liturgy and hymns we need $ 3,000 so that committees can meet and come up with a trial liturgy and hymnbook.

C. Pastors' Continuing Theological Education

For pastors to keep up with the needs of training the local pastors we need to teach the instructors to become more competent and effective supervisors. We need $ 3,000 for this program.

III. Analysis of Strategy of the APAS Program in the Local Area

In order to implement the restructured theological education program of LCP we need to train first the instructors. Then the instructors or the clergymen can hold regional or district-level training of the functional local pastors. We expect that the group of trained local pastors will be a valuable resource for seminary trainees who are trained to become supervising pastors.

While different forms of leadership training is taking place, the committee whose task was the creation of a new liturgy and hymnbook made good progress in its work and fulfilled its assignment.

The local congregations can be helped in their program of self-reliance by involving them more in the training of their own local pastors.

IV. Plans for Self-Reliance of APAS Program in the Area

In all kinds of theological training all trainees and congregations will be asked to take their part in the financial needs of the program as well as to share the resources.

V. Budget Estimates

Restructuring of Theological Education Program	$ 3,000.00
Contextualization of Liturgy and Hymnbook	3,000.00
Pastors' Continuing Theological Education	3,000.00
Total request	$ 9,000.00

PAPUA NEW GUINEA

This is just to give you some idea of what has been happening in Papua New Guinea and what ought to happen. I am only outlining a few points just to give you a fair idea of the situation of APAS in Papua New Guinea. It came into being only in 1975 after the Singapore Consultation which was attended by our representative. In what follows I shall pose some questions and indicate in each case what has happened and could have happened.

1. Is there an APAS committee in this country? Is it functioning? What is it doing?

After the Singapore Consultation, Dr. W. Burce made recommendations to the Lutheran churches in Papua New Guinea.This resulted in the formation of the APAS-Papua New Guinea committee in July 1976, with the Rev. Janadabing Apo as chairman and coordinator. A second meeting of the committee elected the Rev. Emasangke Munaup as APAS coordinator for a two-year period. This, in brief, is the history of the committee's formation.

2. What APAS projects have been conducted in the past two years?

a) Resident Fellowship

The Martin Luther Seminary set up a policy through the MATS (Melanesian Association of Theological Schools) to take in every two years a pastor from among the graduates of the seminary. This is to upgrade the pastors of the church and to equip them for better leadership in the church. To implement this policy the seminary in the past two years (1976-77) had the Rev. Getake Gam as a resident fellow. The seminary was able to do this with the assistance it received from APAS, a contribution of US$ 1750. For the resident fellow the seminary spent K2473, of which K1100 came from the ELC-PNG.

b) Office of Pastoral and Congregational Ministry

When this project was started,APAS made a grant available to run it functionally. However, Dr. G. Reitz, the person who was to set the wheels moving returned to the U.S. after doing preparatory work on the project.The money that was intended to carry out the project was distributed among various projects:

1. Some young women were sent to the Christian Leaders Training College.
2. Some of it was used on the production and distribution of trial books of the Pidgin Old Testament now being translated. (Unfortunately I cannot give the exact amount spent on each project.)

3. What projects does APAS-PNG propose for 1978-79?

a) Another Resident Fellow at Martin Luther Seminary

The seminary does not want to see this project chopped up but, rather,

that it is consolidated and that every two years a resident fellow is living in the seminary. To keep this project going Martin Luther Seminary requests

for 1978 US $ 1750
for 1979 US $ 1750

b) For most pastors availability of theological books is a great problem. They were only trained in the vernacular and cannot read English books. So there is a need for the production of theological literature in Pidgin, for use in seminaries and throughout the PNG church. Therefore, the Evangelical Lutheran Church of Papua New Guinea requests

for 1978 US $ 2000
for 1979 US $ 2000

c) Development of Theological Education by Extension

A good number of young men of the church have felt the need and responsibility in the church but they cannot just leave their occupation in order to enter a seminary. To educate such people for the ministry theological education by extension would be an answer. The ELC-PNG requests

for 1978 US $ 2000
for 1979 US $ 2000

d) Vacation Research Projects by Martin Luther Seminary Students

Initially, this project developed out of an active interest on the part of the students in exploring the interaction of Christian theology and traditional Papua New Guinea culture. Some students worked on their own during the summer holidays. The results are very promising, but more could be done if encouragement were given in the form of aid which would foster such a project. Quite a number of the students have done this work in connection with their Bachelor of Theology papers.

In November 1977, a theological seminar was held at the Martin Luther Seminary by selected pastors and few students, and the result was stimulating. To foster such projects Martin Luther Seminary requests

for 1978 US $ 350
for 1979 US $ 350

to encourage and facilitate further vacation research projects by the MLS students in the area of theology and culture.

4. Other APAS-related activities in which APAS-PNG invites participation by other areas are as follows:

a) Guest Lectureships

If we really mean what we say by mutual understanding and cooperation, then we need to do it in a more practical way. We are grateful that we

have had Professor Ishii, Dr. Renner (Australia) and Dr. Wong Yong Ji as guest lecturers at Martin Luther Seminary. For a three-month term each year (February - April, May - July, or August - October) MLS would welcome a guest lecturer from an APAS-related seminary. MLS would provide free housing and a modest living allowance, but would need help with the transportation and any other costs.

b) Student Exchange

Martin Luther Seminary offers two three-month scholarships in each of the years 1978 and 1979 to Asian theological students from APAS-related countries. MLS would provide free single accommodation, free board and tuition. Applicants would need to cover their own transportation costs and personal expenses.

Contact: The Principal
Martin Luther Seminary
Box 80
LAE, Papua New Guinea

Conclusion

The content of the report seems to be very vague. Nevertheless, Asians and Papua New Guineans need mutual understanding and cooperation in down-to-earth terms, not just flying in the air. What is proposed in this report is a need of education and of realizing it. May we struggle to reach this aim with the help of the Triune God.

AUSTRALIA

1. In submitting this report the Lutheran Church of Australia expresses its appreciation for the opportunity of being represented in the work and programme of AFAS, even though this Church is not a member of the LWF.

   The Church is grateful for the opportunity of sharing and learning in this context.

2. Formerly as well as in 1978 the Lutheran Church of Australia will offer scholarships to selected individuals in Lutheran churches in Asia for study and training in Australia.

   It may be useful to indicate the extent of this scholarship programme since its inauguration up to the present time.

   a) Indonesia

   1972-1978:Ten members of the various Lutheran churches in Indonesia have received scholarships, either for six months or twelve months at Luther Seminary in Adelaide, or Lutheran Teachers College in Adelaide and in parishes of the church. These scholarships cover such areas as Theology, Education, Evangelism, Pastoral Counselling, Youth Work, Missiology, Sunday Schools, Christian Communications.

   b) Papua New Guinea

   1978-1978: Five members of the Lutheran Church in Papua New Guinea have received scholarships, each for twelve months, at Lutheran Teachers College, Adelaide, and Luther Seminary in Adelaide. Education has been the chief area of concern.

   c) Korea

   1976-1977: One student from Korea has received a scholarship for study at Luther Seminary for two years. For the first year one half of the scholarship was provided by the LWF.

   d) India

   1977: One pastor from Jeypore Lutheran Church received a scholarship for twelve months at Luther Seminary in Adelaide. On the basis of work done at this Seminary and previous work done in his home church, in Hamburg, and the Selly Oaks Colleges in England, he was granted the B.Th. degree of the Seminary.

   e) Singapore - Malaysia

   1979: It is anticipated that one student from this area will enter Luther Seminary for theological studies.

3. Tripartite consultation between theological faculties of Nommensen University (Indonesia), Martin Luther Seminary (Papua New Guinea) and Luther Seminary (Australia) is being prepared. There has been continued correspondence on this matter between the faculties. The date of the consultation is still to be fixed, but it appears that early 1979 may be the best time. It is hoped that this APAS meeting will give the opportunity to finalize the date and preparation. The necessary finance for the consultation has been assured by the LWF.

4. Exchange of resources and personnel:

   Luther Seminary has received numerous requests from Papua New Guinea, Indonesia, India and the Philippiens for visiting and guest lecturers. These requests have been handed on to the Council of the Seminary for earnest and sympathetic consideration.

5. Grant to library at Luther Seminary:

   The LWF has made a generous grant through CCC to the library of Luther Seminary to enable the Seminary to play a more meaningful role in the work of APAS. The Seminary was never able to receive help from TEF and so the LWF Commission on Church Cooperation was approached. We are most grateful for this grant.

   It will be used to build up the sections on Missions and Religions in the library, with particular emphasis on material on the indigenous peoples of Australia (aborigines), their culture, their customs and religions and the work of the Christian church, especially the Lutheran church, in bringing the gospel to them. In this way the opportunity for research in this area will be available to other members of APAS.

   At the same time the library is building up its section on Luther Studies and Reformation Studies. It owns the Weimar Edition, the Erlangen Edition, the Walch Edition and the American Edition of Luther's Works.

6. Balance between academic studies and grassroots concerns:

   The Seminary in Adelaide is very conscious of the need for a proper balance between these two areas of concern. Members of the APAS have expressed interest in Patristic Studies as a field of study that could be of real value for opening up insights for our work on the grassroots level. The Seminary is equipped for such studies. The Latin Fathers, the Greek Fathers, are available in the original languages, and the various English editions of these Fathers are also in the Seminary library.

   The library is also well equipped in the fields of evangelism, stewardship and mission.

7. The Lutheran Church of Australia has done very little or nothing for the Chinese ethnic minorities in Australia. The question arises whether

someone from the Church in Australia could have the opportunity for the study of such work among the Chinese.

8. The emphasis for the search of our Lutheran identity and the study of it has recently been stressed within the LWF, also in our Asian Lutheran churches. There is a strong sense of Lutheran identity in the Lutheran Church of Australia and any help we can give in this matter to members of APAS will be gladly given.

9. Finally, the report desires to conclude on the note on which it began.

   The work of APAS has made us in Australia more fully aware of the larger Lutheran family to which we belong and of the role we might play in it. Our ecclesiological and geographical isolation is thus partly offset by the opportunity for participation in APAS. For this we are grateful.

CONSULTATION ON ASIA PROGRAMME FOR ADVANCED STUDIES

YMCA INTERNATIONAL HOUSE - HONG KONG

January 7-8, 1978

PROGRAMME

January 7:

7.30 - 8.30 : Breakfast

8.45 - 10.45 : - Opening Devotions

- Introduction and Procedures by A.A. Sitompul
- Lectures: Future Perspectives of Mission, Service and Strategy of APAS in Asia
  a) Dr. Andrew Hsiao (Vice-President of LWF)
  b) Dr. Harry Parkin
- Discussion

10.45 - 11.00 : Tea/Coffee Break

11.00 - 12.30 : Progress Reports and Programmes of Areas:

1. Korea	6. India
2. Japan	7. Philippines
3. Hong Kong/Taiwan	8. Papua New Guinea
4. Malaysia/Singapore	9. Australia
5. Indonesia	10. Jordan

12.30 - 13.30 : Lunch

14.30 - 16.00 : Continued: Progress Reports and Programmes of Areas

16.00 - 16.15 : Tea/Coffee Break

16.15 - 18.15 : Group Discussions:

Group I: Terms of Reference of APAS, Future Perspectives, Consultative Services/Consultations

Group II: Priorities of the Programmes, Criteria and Categories of Programmes, Lists of Programmes, Self-Reliance, Budgets 1979-1980, and Special Programmes.

18.15 - 19.15 : Supper

20.00 - 21.30 : Group Discussions (continued)

21.30 - 21.45 : Evening Devotion

January 8:

7.30 - 8.30 : Breakfast

8.30 - 9.00 : Morning Devotions

9.15 - 12.15 : Group Discussions (continued)

12.30 - 13.30 : Lunch

15.30 - 18.00 : Plenary Session: Reports of Group I and II

18.00 - 18.30 : Closing Session

PARTICIPANTS

at APATS Biannual Meeting

Hong Kong, January 7-8, 1978

A. J. Arnold	United Evangelical Lutheran Churches in India
Siron Athisayam	Secretary, Women's Work, Tamil Evangelical Lutheran Church, South India
Rev. Ruben Caldito	Lutheran Theological Seminary, Lutheran Church in the Philippines, Acting Dean
Rev. Maynard Dorow	Lutheran Church in Korea
Dr. G. Thomas Edwards	United Evangelical Lutheran Churches in India, Executive Secretary
Prof. Dr. S.P. Hebart	Lutheran Church of Australia
Dr. Andrew Hsiao	Lutheran Theological Seminary, Hong Kong
Rev. Yuke Komba	Evangelical Lutheran Church of Papua New Guinea
Rev. P. Manoharan	Gurukul, Madras
Rev. Emasangke Munaup	Evangelical Lutheran Church of Papua New Guinea
Rt. Rev. E.B. Muthusami	Evangelical Lutheran Church in Malaysia and Singapore, Bishop
Dr. Harry Parkin	Nommensen University, HKBP Indonesia
Rev. Dorairaj Peter	Arcot Lutheran Church, Nellikuppam, South India, President
Rt. Rev. L. Easter Raj	Tamil Evnagelical Lutheran Church, South India, Bishop
Rev. I.V.T. Simatupang	Batak Protestant Christian Church (HKBP), Indonesia
Prof. Yoshikazu Tokuzen	Japan Evangelical Lutheran Church
Rev. Tomio Ueno	Kinki Evangelical Lutheran Church, Japan, President

LWF STAFF

Dr. K. Rajaratnam	Department of Church Cooperation
Dr. A.A. Sitompul	Department of Studies

ANNEXES

CONSULTATION ON MISSION

A. PREPARATION FOR THE ALL ASIA SEMINAR ON MISSION

1. KOREA
2. HONG KONG/TAIWAN
3. INDONESIA
4. MALAYSIA/SINGAPORE

B. PAPER PREPARED FOR THE ALL ASIA LUTHERAN SEMINAR ON MISSION IN HONG KONG BY THE RT. REV. J.B. FULIGA

KOREA

SEMINAR ON MISSION
Lutheran Church in Korea
October 17-22, 1977

INTRODUCTION

1. The Lutheran Church in Korea

The Lutheran Church in Korea (LCK) was organized as a national church in 1971. The church presently has 1,245 baptized members associated with nine congregations, seven of them in the capital city of Seoul and two in the southern port city of Pusan. The number of individual people attending worship services and church school classes each week totals about 2,000. The LCK became a member of the Lutheran World Federation in 1972.

Lutheran mission work was started in Korea by the Lutheran Church-Missouri Synod with headquarters in St. Louis, Missouri, in 1958, primarily through mass media programs. The LCK today continues this emphasis, putting a major portion of its energies and resources into radio, correspondence courses, literature, and Bible study programs which contribute to the total mission of the church in Korea. The Christian community in Korea numbers over 4,500,000 Christians, about 13 percent of Korea's 35,000,000 people. The LCK has operated a "house of studies" theological training program since 1966. Its social service program has emphasized a casework approach to family and vocational needs, as well as assisting LCK congregations in their response to community needs.

2. The Seminar on Mission

The seminar served the dual purpose of carrying out a study of mission under APAS auspices, preparatory to the All Asia Lutheran Seminar on Mission scheduled for January 1978 in Hong Kong, and of laying the groundwork for a ten-year strategy for mission of the LCK. Thus the participants in the seminar included national pastors and missionaries, mass media and other department heads, and congregational delegates to the LCK general convention, totaling some twelve clergy and ten laypersons. The seminar convened for six days at a retreat center of the Benedictine Monastery at Waegwan in central Korea.

The method of the seminar combined presentations by a resource person and group process with intensive involvement by all participants. The resource person was the Rev. L. Paul Bartling, a missionary of the LCK from 1958 to 1975 and presently pastor of Lutheran Church of the Resurrection in Portland, Oregon, U.S.A. The discussion of each topic was initiated with a short period during which each participant put his ideas into writing. Small groups then took these written contributions and framed them into composite statements for discussion in plenary sessions. A significant reference for this seminar was a consultation on Christian education held in 1971, which produced seminal statements

on the nature and functions of the church (cf. Appendix).

I. SUMMARY OF THE LECTURES AND RELATED DISCUSSION

1. The Meaning of Mission (1st lecture)

The first lecture reviewed the "Mission Affirmations," adopted by The Lutheran Church-Missouri Synod assembled in convention in 1965, to serve as the foundation and pattern of the groups's thinking about mission.

No. 1: THE CHURCH IS GOD'S MISSION. "Mission" denotes an activity which has its origin in the heart and will of God. God is the doer and the sender. Mission therefore is never an optional activity of the church. Rather the church itself is God's mission, expressed in all its ministries of worship, service, fellowship and nurture. Building from this affirmation, Affirmations Nos.2-6 describe God's mission from five different viewpoints.

No. 2: THE CHURCH IS CHRIST'S MISSION TO THE WHOLE WORLD. Christ sending the disciples to all the world shows the church to be His mission to the whole world. Christians approach other men as those sharing with them a common humanity under our one creator God. We rejoice over all faithful Christian efforts to witness Christ to the world and thank God for the special opportunities for witnessing given to us in our time.

No. 3: THE CHURCH IS CHRIST'S MISSION TO THE CHURCH. Jesus prays for the oneness of the church (John 17) so that the world might believe. In obedience to the church's Head, Christians both witness and listen to all other Christians for the sake of their unity and their witness to the world. "The Evangelical Lutheran Church is chiefly a confessional movement within the total body of Christ rather than a denomination emphasizing institutional barriers of separation."

No. 4: THE CHURCH IS CHRIST'S MISSION TO THE WHOLE SOCIETY. The first epistle of Peter directs the church in its mission toward society. Christians are to set a good example, to respect government as God's order and to see change in sober and responsible ways, and to live as people set free and given responsibility in Christ. Thus Christians both corporately and individually seek "the peace of the city" and endeavor to extend justice in every area of life.

No. 5: THE CHURCH IS CHRIST'S MISSION TO THE WHOLE MAN. The church as Christ's mission is sent to the total man, whose body, soul and mind are one totality. Thus Christians seek to serve the needs of the total man, not restricting their activity to "saving men's souls." For in every act of service to our fellow man we are doing it to the king (Matt. 25).

No. 6: THE WHOLE CHURCH IS CHRIST'S MISSION. Every Christian by his baptism is part of Christ's mission. Clergy and laity are equally

part of Christ's mission, only having different functions. The clergy must not think of laity as merely sustaining the pastor, and the laity must not think that mission belongs to the fulltime paid workers. Each member of God's household has a gift for taking part in the mission.

2. The Mission of the Lutheran Church in Korea Today (2nd lecture)

a. Mission belongs to God's people

The Mission Affirmations paint a picture of the church in the world as the embodiment of God's own mission. Initiated in creation, that mission is brought to full flower in the life of his Son among men, and is now carried forward till the end of time by the presence and power of his Spirit in the church.

To say that "the church is Christ's mission" is to say that mission is expressed in the life style of God's people. Mission is not a duty or special activity laid on Christians by the institutional church. The people do not exist to serve the institutional church through personal activities and financial gifts. Rather institutional structures of the church are built to support and facilitate mission by the baptized. The institution's role is servant of God's people in their mission. When mission is dominated by the church's leaders, committees and structures, the church will be seen by the world as an institution whose purpose is its own perpetuation and whose members seek to be served by it. Mission is not a program of the institution; rather it is God's "called out" people "sent into" the world as his witnesses.

b. Understanding the world as the arena of God's mission

In the Biblical view the world is seen as the arena in which men carry out God's purposes in creation. "God so loved the world . . . " Too often the church seems to negate the world fallen from God. But the Second Adam has initiated a new creation. Christ's lordship over creation is to be proclaimed and demonstrated by the fellowship of those who have been made new through baptism.

The mission of the church takes the Christian into every area of life in the world. The calling of the Christian concerns his various roles as man of God in the structures of the world. The activities within the church must be supportive of the life of the Christian in the world. The church exists not for itself but for the world.

c. Understanding the church as the instrument of God's mission

When we speak of the church in connection with mission, it is helpful to use the image of the body of Christ. Each one who accepts Jesus Christ in faith is incorporated into his Body. The body of Christ's people crosses every line whether of denomination, race, nation, or class. We all share a oneness not of our making or choosing; we are one in Christ our Head. He sends the church, his body, into the world as his instrument for bringing his grace into every human situation.

d. Understanding salvation as the goal of God's mission

The Biblical concept of salvation is more comprehensive than merely saving men "from sin." Rather God seeks to save us "for life." Salvation embraces every dimension of man's life, individual and social. Thus we seek to share Christ, to proclaim him to be Lord and Savior in his world (where he already is). Those who hear come to know Christ as the deliverer who rescues them from sin, death and the wrath of God in order that they might share the very life of God. This proclamation of Christ brings men into this salvation now, and holds promise of its consummation in the future.

3. Structuring the Church for Mission (3rd lecture)

A majority of the major church bodies in the U.S. today are in trouble. They are losing members and financial support. In response to this situation the churches experience a tension between the effort to maintain the structures intact and a counter effort to throw over the old structures so that the true life of the church may emerge. However, the regeneration of the church will come about not by tinkering with structures but by a return to the basic understanding of the church as mission. Only as the church understands itself to be in mission can it properly reform itself. Structures must be seen as secondary to the purpose of the church.

a. Some guidelines for the church as it seeks to gear itself for mission

1. Mission is getting the gospel to where people are. It is not merely special evangelistic efforts or "revival."

2. The gospel must have meaning for people in authentic human situations. The gospel must be in the real world, healing people's hurts.

3. Laypeople are the real people of the mission. They are the exposed representatives of God in the world.

4. The role of the pastor is that of servant of the mission. He is the enabler of Christ's missionaries in the world.

5. Communication of the gospel has a three-fold dimension: the proclaimed word (kerygma) must be seen at work in the fellowship of Christ's people (koinonia) and in their acts of humble service (diakonia).

6. The church must be for others. God is not for ourselves; He is for the world.

7. Church structures must be designed for the mission. Neither sacred nor fixed, structures must be flexible.

8. The pastor must be seen as an enabler of the mission. His ministry focuses primarily on equipping church members for mission.

b. The total ministry of the church serves its mission

The ministries of the church are commonly described according to the church's functions: koinonia, worship, service, witness, nurture. This fivefold ministry holds together in the one mission of the church. The church lives in and by the love of God and so commends this love of God to the world.

Understood in this way, this one mission expresses the dual character of the church, that is, 1) the church is ministered to by Christ; and 2) the church is placed into Christ's ministry to the world. The church dare not forget that it too is the object of Christ's mission. It must continually hear the gospel for the sake of its life. All members minister to one another to help each other in their common ministry to the world.

4. The Kind of Church the Lutheran Church in Korea Wants to Be (4th lecture)

a. A flexible church

Korea is changing very rapidly. The old Korea of twenty years ago no longer exists. Entire life patterns of society are affected by urbanization, mechanization, increased mobility and instant news, different recreational patterns and shifting moral standards. Are we realistically planning for the corresponding changes in the church? Will we be a flexible church or will we be inflexible, traditional and rigid?

This is not to throw a negative cast on tradition. Tradition is good but it must be reshaped for today. The New Testament church used tradition and created a structure for mission. Tradition must be future oriented.

b. A servant church

Will the church be where the needs are greatest and be servant; or will the church be only in selected areas of society? A shame of the American church is that it is too often visible only in suburbia, where it is easiest to succeed. We must remember that the mission belongs to God, and He will determine success or failure.

The attempt to define success in the church is difficult and dangerous. Is it measured by growing membership and a growing budget? By good facilities and a hard-working staff? Rather than these standard measurements we need to look for a church in which Christians are ministering to one another and are reaching out to their community with the gospel in word and deed.

c. A people's church

Will the church be the people's church or the pastor's church? For too long "ministry" has been identified with the clergy. The church leadership was not meant to be autocratic. The priesthood of all believers

suggests a democratic form of church government. Yet in reality most planning and decision-making is entrusted to the clergy.

What should be the role of the pastor? He is member and leader of the Christian community. He will serve as inspirer and motivator. He will seek out and mobilize the talents and energies of the people. He will not issue orders or be an answer man. He will make Jesus Christ Lord in every way.

A proper understanding of the lay role is equally essential. In the Lutheran church especially there is too often the impression that laypeople are to believe and pray, pay and obey. Luther says, "The idea that service to God should have to do only with the church, singing, reading, sacrifice and the like is the worst trick of the devil. Never could the devil lead us more effectively astray than by the narrow concept that service to God takes place only in the church. Worship goes on not only in churches but also in the home, kitchen, workshop, farm and factory."

d. A teaching church

The pastor is a teacher, a professor in a lay seminary. Teaching is his most important task. The church too often depends on the sermon alone to equip the saints. The sermon is central and vital but teaching is even more vital. Will we be a teaching and training church?

The priesthood of all believers points us to the fulfilling of God's mission. People must not merely belong to the church but they must be the church. "It is better to put ten men to work than to do the work of ten men." The church must multiply the doers. The people must be trained for their role of being in the world for the world.

II. STATEMENTS OF THE SEMINAR

1. Definition of Mission

Mission is the activity of God for the salvation of the entire world which the Holy Spirit carries on through the church by the proclamation of the Gospel of redemption accomplished in Jesus Christ.

2. Definition of the Mission of the Lutheran Church in Korea

The mission of the Lutheran Church in Korea, based upon an evangelical confession of faith, is that work of participating positively in God's mission so that His will might be accomplished in society, furthering the growth of the church and service to the neighbor, by witnessing together with the entire church to the Gospel of God's redemption to this nation and its people as well as to all humanity.

3. The Outlook for the Lutheran Church in Korea Ten Years in the Future

As we look ahead to 1987, the Lutheran Church in Korea will apprehend and apply the gifts and traditions God has given to us through nurturing

the believers and through developing its local congregations and its mission agencies. It will become a completely self-supporting church and a genuine member of Christ's body which is salt and light in the world.

III. A TEN-YEAR PLAN FOR THE LUTHERAN CHURCH IN KOREA

1. Ministry through local churches

a. Pioneering/planting new churches

The goal agreed upon is to start twenty more new local churches by 1987. The planned order of priority for the location and establishment of these new congregations will be 1) Taejon area in central Korea (where the capital of south Korea will be moved from Seoul in the near future); 2) Pusan area, southern port city; 3) Kwangju area in southwestern Korea; and 4) greater Seoul area including nearby cities such as Inchon and Suwon.

The method for carrying out this plan calls for the LCK to prepare and provision for purchase of the sites during this period. As far as construction of church buildings is concerned, there will be consultation between the new congregation and the LCK headquarters to decide upon providing a minimal facility.

Additional trained personnel resources will be necessary to implement this plan, a matter which the LCK Board of Directors will need to study carefully. The plan calls for three more expatriate missionaries from the American partner church which would bring that number to a total of six.

For the new churches being started there will be study and consultation by the LCK headquarters and the local congregation to determine goals and schedules for gradually becoming self-supporting. The time frame within which a new church becomes self-supporting will be seven to ten years as a maximum.

b. Policy for self-support

The goal calls first of all for spiritual or mental self-reliance. Each local congregation will become completely self-supporting for carrying on the ministry in its place, including the entire salary of its church workers. Contributions will be made by local congregations to the LCK headquarters to sustain the total ministry of the LCK, and special support will be given by established local churches to start more new congregations.

In regard to method, there will be a conscious and deliberate effort to instill and foster an attitude of self-reliance. This will be given emphasis through education. Increasing church growth will be given special attention through congregational campaigns to double their membership. Mutual consultation between the local congregations and the LCK leaders will be the background for year by year reduction in subsidy

until the financial self-support goal is reached. Tithing as one specific stewardship response to the grace of God will also be emphasized.

c. Strengthening the theological training program

The goal will be to have at least 30 theologically trained national pastors by 1987. The method for accomplishing this goal calls for maintaining but also re-evaluating the present system of regular and special course programs of the Lutheran Theological Academy. Moreover, provision must be made for additional teaching staff as well as for enlargement of the seminary facility. Recruitment of students will be pursued vigorously to find likely candidates for ministry with the LCK. Training of "Bible women" or women evangelists will also be studied.

d. Social welfare ministry

The direction determined for the next ten years is to give help to the neighbor in need, developing and strengthening present programs of service with special attention to communities where there is a local congregation of the LCK and with the aim of working in increasingly close relationship with such local congregations.

Among the activities and ministries to be given serious consideration for implementation in the context of local congregations are kindergartens and day-care centers; housewives' classroom programs; service to the elderly; credit union projects; community library and study rooms; educational scholarship support; and work among youth and young adults.

The Social Welfare Department of the LCK as an agency will implement further programs through research and development of the recommendations made in the report prepared by Abner Batalden on "The Social Ministry of the Lutheran Church in Korea: Evaluation and Proposals." Careful study will also be given to vocational training night school programs and guidance for underprivileged youth.

e. Strengthening Christian education

The seminar addressed the question of ways and means to strengthen the LCK's Christian education ministry. During the coming ten years the LCK will make concerted efforts for development of a regular program of Christian education. Among the specific proposals endorsed by the seminar participants for priority attention were the following:

Use of unified Sunday school materials
Strengthening of Sunday school teacher training
Further development of young adult education
Implement expansion of the Bethel Bible study program
Further development and use of audio-visual materials
Strengthening of lay training
Organization of a laypersons' association
Strengthening the training for lay leaders in local congregations

2. Ministry through mass communications and other agencies

The LCK Seminar on Mission reaffirmed its continuing commitment to ministries being carried on in the context of the total Christian church in Korea. Each department had prepared in advance a report giving a statement of objective, the direction for its work, a description of work actually accomplished during the past five years, and a summary of its budget expenses and income. Each department also provided a statement of its plans and proposed direction for the next five years, including consideration of its projections for self-support.

The following ministries and agencies have been an integral part of the LCK's total work and were reviewed in light of the LCK's ten-year plan:

Concordia Sa (publishing work)
NEW LIFE Magazine
Lutheran Hour (radio and television work)
Christian Correspondence Course
Social Welfare Department
Bethel Bible Study
Lutheran Theological Academy
Concordia Center (bookstore)

In each case special attention and review were given to objective or direction for that particular ministry or agency and its projections about ways and means for generating an increasing measure of self-support.

SUMMARY REPORT OF THE HONG KONG-TAIWAN ASIAN PROGRAM FOR ADVANCED STUDIES (APAS) CONSULTATION ON THE MISSION OF THE ASIAN CHINESE CHURCH

Location: Taipei, Taiwan, YMCA
Dates : December 27-29, 1977

INTRODUCTION

Under the theme "The Mission of the Asian Chinese Church", almost 30 Lutheran delegates from Hong Kong and Taiwan assembled in Taipei for a three-day consultation held in late December, 1977. This was the first expanded consultation of this nature sponsored by APAS. Eight official delegates representing one Taiwan and three H.K. churches, plus Dr. Andrew Hsiao representing the Lutheran Theological Seminary attended. Delegates from two Hong Kong and five Taiwan non-member Lutheran churches also attended.

The objectives of the consultation were spelled out by executive director Dr. Andrew Hsiao in his opening report. They were:

1. To report on the progress of APAS, discuss past progress, current problems and future plans.
2. To study the needs of Asian Chinese and how the church can more effectively bear witness to the Gospel amidst these varied needs.

The agenda was therefore divided into two sections. The business meetings were devoted to the first objective - reports, plans and budgetary needs. A three-year program was submitted and approved. The second objective was met through three special lectures followed by lively discussions. The lectures followed a specific progression of thought as indicated below:

1) The needs of the Asian Chinese, by James Taylor, Jr., president of the Taiwan-based China Evangelical Seminary. In order to better understand the nature of the church's mission, it is imperative that we first understand the nature of the problems faced by today's Chinese.
2) Obstacles to mission among Asian Chinese, by Dr. Chou Lien-hua.
3) A missionary strategy for Chinese Christians, by Dr. Wu Ming-chieh.

A summary of these addresses together with major discussion observations are below:

1) The Needs of the Asian Chinese.

This is an extremely comprehensive topic. It can be divided into two parts:

a) the problem of non-receptivity to the Gospel, b) the economic, socio-cultural, political problems facing Asian Chinese. The latter dimension received less attention due to its breadth of scope and limited time.

Two facts were stressed. 1) The size of the non-mainland Asian Chinese community is large and growing. 2) General receptivity to the Gospel is still very low, among the lowest of any single ethnic group in the world. Some of the statistics given are as follows:

Nation	Population	% Christians
Taiwan	17,000,000	4
Hong Kong	4,500,000	10
Philippines	500,000	
Singapore	1,000,000	
Indonesia	3,000,000	
Thailand	3,000,000	
Malaysia	3,600,000	(30% of total population)

Excluding Taiwan and Hong Kong there are over 16,500,000 Chinese scattered through east and south Asia. The total estimated Christian community is 5%. If we included the presence of the mainland, Christians would drop below 0.6%.

Traditional resistance to the Gospel remains, although examples of greater receptivity in recent years were pointed out. Dr. Chou, Lien-hua cited the new interest in Christianity in Taiwan during the past three years. Illustrations from Indonesia, Malaysia, Hong Kong and the Philippines can also be cited. The fact remains, however, that the non-Christian Chinese continue to multiply. Consultation members agreed: the challenge is overwhelming, the need for the Gospel obvious.

2) Obstacles to Mission Among Asian Chinese

Factors that contribute to this low receptivity include two dimensions, non-Christian and Christian (church). The following, while not exhaustive, is indicative:

A. External obstacles to the Gospel:

1. Traditional religions, including their recent renewal. It was noted that animistic cultures continue to respond much more readily to the Gospel. On the other hand, Asia is the cradle of all of the world's great religions including the two that most dominate Chinese thinking and culture - Buddhism and Confucianism. A direct correlation exists between the length and depth of a religious tradition and its resistance to the Gospel.

2. Political factors, i.e. rising nationalism. This works two ways. Within Taiwan for example, a renewed effort to bolster traditional

Chinese values depreciates Christianity as a "western import". There is currently a renewed interest in attacking the Christian-colonialist links that marked early missions in mainland China. The mainland is another example of a nationalistic policy that makes spreading the Gospel all but impossible.

On the other hand, nationalism in non-Chinese Asian countries increasingly denigrates Chinese traditions with its drive to integrate Chinese into the national culture. Chinese are increasingly threatened in countries like Indonesia and the Philippines as governments continue to restrict their freedoms and privileges. Many countries are reducing or eliminating Chinese schools making it difficult to perpetuate Chinese traditional values.

3. Racial superiority complexes. Increasing tensions are developing as rising nationalism tends to reject or despise other cultural traditions. Chinese are increasingly made to feel excluded from the mainstream of national development. On the other hand, an innate Chinese sense of "superiority" causes them to identify primarily with their own culture and to resist integration. It is difficult for Asian Chinese Christians to fulfill their mission by bridging the gaps that exist between them and other nationals among whom they live.

4. Language barriers. The Chinese of southeast Asia represent a mosaic of different languages. Added to this fact is the growing adoption of national languages by the younger generation with a decreasing facility in Mandarin or other Chinese dialects. Communicating the Gospel to these varied language segments becomes more complex each year.

B. Internal (church-related) obstacles to mission outreach:

5. Improper or poor methodologies. Outdated and irrelevant methods are still too common. Most churches are middle-class and ignore both the working man and the intellectual community. An anti-theological tendency continues to obstruct effective communication with the intellectual while an unwillingness or inability to understand and identify with the laboring class also keeps most of their group out of the church. Mass evangelism methods that too often rely upon "specialists" ignore varied social patterns that do not respond to such methods.

6. Church division. This is a hallmark of Chinese churches. Lutherans reflect this disunity with their seven different groups in Taiwan alone. Division cuts many ways, between so-called "liberals" and "evangelicals", denominational and non-denominational (or local) churches. The non-Christian Chinese is very aware of this division which severely hampers our witness.

7. Lack of trained leadership. The problem is not so much a lack of talent as a lack of trained talent. Many Chinese churches have a fair number of educated laity but they frequently lack adequate training. Full time leaders are also in short supply however, especially in south-

east Asia where many churches are without any full-time leadership. In many other churches, pulpits are filled by men with little or no formal training. Their poor testimony fails to inspire others to follow in their footsteps. Another increasingly acute problem is the brain-drain to the west. There are too many "unemployed" Chinese pastors dwelling in America.

3) Towards an Effective Mission Strategy in Asia

1. Strengthen efforts toward cooperation. Cooperation must take place at various levels - between churches and missions and between churches both within and without the Lutheran family. We must recognize that the church's mission is not the sole responsibility of any one church or mission. We are members of one Body, mutually responsible to each other as well as to the world. Asian mission is not the sole responsibility of Asian Christians. Neither dare we ignore our responsibility for mission to the non-Chinese, non-Asian world. All of us share in the joint commission to witness "to the ends of the earth".

An effective mission strategy therefore must take note of the urgent need for unity between churches and their supporting missions, between sister Asian Lutheran churches and with sister non-Lutheran Asian churches. Cooperative endeavors can serve as bridges to mutual understanding. Without such an expression of unity, there can be no clear, strong witness.

2. Strengthen training programs. A common attitude views Christian education as limited to Sunday school and little children. A great need exists to correct this problem but this is beyond the scope of this consultation. APAS can more readily meet the need for specialized training for lay leaders. Much talent is currently lying fallow. We must discover, develop and deploy these untapped resources. Those in leadership positions also often lack training for their assignments. A third need is for theological courses for full-time workers. Extension classes, in-service training programs, refresher seminars are all possible and necessary. More men are needed of higher caliber.

3. Mobilize the laity. The work of the church dare not be restricted to full-time workers. But leaders are often not clear on how to mobilize lay people. Many lay people do not know what they should do or why. At least more are coming to recognize that the strength of the church is in direct proportion to its ability to mobilize its members.

4. Maintain a proper balance between the inner life of the church and its witness/service to the world. Many churches favor a heavy emphasis on Christian nurture resulting in an introverted island of Christians in a sea of lost humanity. We must clearly recognize the relationship between witness to the world and our own spiritual development. The two are inseparable and a proper balance is indispensable.

5. Improve methods of evangelism. We are bound by increasingly ineffective traditions that hinder rather than help the cause of the Gospel. We must dare to break out of old patterns and search for new methods to confront the world of unbelief. The methods must both match the abilities of the local churches and be relevant to the needs around us. Mass media is one new tool of growing importance. A deeper understanding of the dynamics of church growth is imperative. The old, if ineffective, must be discarded. The challenge of students, intellectuals and industrial workers, to name a few, must be confronted with new, relevant tools. Greater creativity, practical research and courage are all needed to overcome our limited understanding of evangelism.

6. Reexamine our attitude toward social involvement. It is agreed that the old emphasis on institutions as the church's only expression of social compassion is not as relevant as before. However, the church's present relationship to social problems is marginal at best. A fresh attempt must be made to understand the religious and cultural roots of our own people. We dare not ignore the increasing demand for human rights and social justice. A sensitive ear and a compassionate response from the churches of Asia is are required. New social problems facing a rapidly urbanizing Chinese community forces us to face our prophetic tradition and assume the moral and ethic leadership that is our heritage. But how is this done when we are but a small minority of the population and frequently live under governments capable of restricting those who dare to be the prophet? But we dare not escape the challenge.

SUMMARY OBSERVATIONS

Discussion followed each of the lectures. A summary of some points raised is:

1. We recognize that the Chinese are in need of the Gospel, but what is the "Gospel"? Is what we are preaching properly defined as the Gospel? How do we discern the cultural inroads and accumulation of traditions which infiltrate our witness and dilute its power? How does a church speak the prophetic word when such a word can be counter-productive in many countries?

2. How do we resolve the problem of the brain drain? Both laity and clergy continue to flow to the West. One solution is to greatly strengthen indigenous, Asian training options.

3. A proper perspective must be retained between service and proclamation. It is not an either/or, nor first one and then the other. They function as parallels with each situation demanding a proper understanding of what is most relevant.

4. The church must make greater efforts towards self-support and self-government but let us be careful lest we make either our own efforts or mission support into our god of Mammon.

The above is a summary and a beginning. Much remains to be done. The task we face is the common task of all Asian Christians. It is the task of the world-wide Christian community. Our problems are also the problems of others, what is relevant to us ought also to be relevant to many others. We are, in fact, bound together by many common ties - our common task and problems, needs and traditions, our common faith in one Lord. We are an inseparable part of one Body that extends around the world. We must therefore be both local and world-wide in our outlook. We need deeper understanding of our interdependence. Our contributions can be of value to others just as their contributions and insights are of benefit to us. Although our mission includes all that we do, at the heart of it all must be a clear, unequivocal witness to the non-believer of the salvation offered to all people, by God, through Christ. This witness will lead us to the cross. It ought also to keep us at the cross from which we draw our common strength and hope.

Our mission is one, our methods many. Let us with one heart and mind resolutely press on to the challenges that lie before us.

INDONESIA

Report on a Local Mission Consultation of the Simalungun Protestant Christian Church (GKPS) held in Pematangsiantar, November 20-23, 1977

Introduction

It would be better to have a short note on the history of mission work of the GKPS (Gereja Kristen Protestan Simalungun) before proceeding to the Report of the Consultation. Since the beginning of the history of the Simalungun Protestant Christian Church it has been a habit to have lay members of the congregation participate in the mission tasks of the church. In 1930, it was customary for the members of the congregation of Pamatangraya (Upper Simalungun region) to meet every Sunday after church service to discuss the sermon in the coffee shops. In the afternoon, some of the parishioners used to visit homes of their neighbours who had not yet accepted Christianity. Gradually the number of these visitors grew and on November 15, 1931, an assembly was held in which leaders were elected and a constitution was set up. Since then, this institution named Kongsi Laita (let us go towards brotherhood) continued to expand. Some of the members were sent to the other area of Simalungun to witness to the Gospel. The main principle of this group was that if a member engaged in a conversation for more than five minutes with another person, he must witness to the Gospel.

Under the Japanese occupation a movement began, led by the late Mr. Djaramin Garingging, called Parguru Saksi ni Kristus (PSK; i.e., witness for Christ). This group held meetings every month to study the Old and the New Testament, church history, and the geography of the Holy Land. After passing the examination,the students were authorized to evangelize without salary throughout Simalungun villages.

These two institutions were confirmed as different sections within the HKBPS (now GKPS) and were represented in the Great Synod. Since the establishment of the GKPS in 1964 both sections have been united into Seksi Pekabaran Injil (SPI, i.e., missionary section). This body has its own Synod each year and is represented in the Great Synod of GKPS. Its leaders are chosen from among the laypeople of the congregation; they carry out their tasks without being paid a salary.

Preparation of the Consultation

On the initiative of the head leaders of the GKPS a special meeting of head leaders and the leaders of SPI was held on September 20, 1977, to discuss matters concerning the intensification of the GKPS's mission tasks. It was then decided to hold a local mission consultation from November 20 to 23, 1977, and all questions in connection with the organization of the consultation were discussed. A Steering Committee was appointed to prepare and guide the consultation.

Participants

For reasons of efficiency the meeting was organized in two groups. The first was held from November 20 to 22, 1977 and was attended by the chairman of the SPI of each ressort (parish). It heard and discussed speeches and dealt with organizational matters. The second group met from November 22 to 23, 1977 and was composed of ordinary congregation members i.e., people without functions either in the congregation or in the SPI. It was hoped that this way of organizing the meeting would yield information and ideas in connection with carrying out mission tasks in all parts of the GKPS. 32 persons were invited to participate in the first group, i.e., one representative from each parish. The second group was composed of 64 persons, i.e., two persons from each parish. Thus a total of almost a hundred persons attended the consultation.

Format of the Consultation

Each speech was followed by intensive discussions (cf. summary below). In these discussions the participants talked about their experiences and expressed their ideas and concerns relating to the situation and the conditions of their ressort. This exchange was enriching for all the participants and valuable in identifying the problems and challenges concerning mission in the GKPS as a whole.

Summary of the Consultation

The participants and organizers of the mission consultation of the GKPS expressed their thanks unto the Lord whose grace and spirit guided the local mission consultation at Pematangsiantar.

The following presentations were heard and discussed:

1. History and Methods in Mission, by Rev. Mika Damanik S.Th.
2. Bible Study, by Rev. D. Nonne
3. Homiletics, by Rev. A. Munthe M.Th.
4. Personal Approach Methods in Mission, by a) Rev. J.W. Saragih S.Th. and b) Dr. K. Sipayung
5. Nurturing of the Members, by Rev. Dr. J. Sihombing
6. Simalungun Adat and Christianity, by Dr. K. Sipayung
7. Collective Responsibility in Mission, by Rev. H.M. Girsang

In the discussion following these presentations as well as in the exchange of experiences several points were stressed:

I. Objects of Mission

In view of the situation and conditions of the GKPS, the urgent objects of mission the SPI should concentrate on are:

a) members of GKPS in general and "statistical members" in particular;

b) people who have not yet accepted Christ as their Saviour.

II. Methods

1. In the discussion on adequate methods great stress was laid on setting a good example and on the need for members of SPI to improve their abilities to perform their tasks. It was agreed that all members of SPI should regularly attend classes for preaching and Bible study.

2. It was felt that partnership with sister churches both on the local and the international levels should be expanded.

3. Stress should be put on the personal approach, including home visits and visits to the suffering, and it should be part of all SPI programmes.

4. Collective witness through special gatherings and prayer meetings as well as "juma tanganan" (special ressort for mission) should be intensified.

5. As far as possible a comprehensive approach should be used.

III. Programme

1. To set up a mission section wherever it does not yet exist on all levels of the GKPS. For this purpose it is hoped to get guidance from preacher-teachers, pastors as well as head leaders of the GKPS.

2. To encourage visits of the higher-level leaders of the SPI to the lower levels.

3. To help "the members to become builders", i.e., by encouraging the formation of choirs and by participating in the activities of other sections of the GKPS.

4. To initiate joint meetings of all sections on all levels of the GKPS.

5. To organize and intensify home visits to the "statistical members", visits to the suffering, etc. Records of such visits should be kept.

6. To organize and continue the planned monthly meetings on the congregational level and bi-yearly meetings on the parish level.

7. To initiate and maintain exchange of preachers.

IV. Recommendation

All participants at the Consultation should ask the Head Office of the GKPS to organize courses on mission for the members as well as leaders of SPI on all levels of the GKPS to increase their abilities in performing their tasks and their firm responsibility for mission.

As soon as this Report is distributed a meeting should be organized on the parish level to discuss the implementation of this summary in accordance with the prevailing situation and conditions.

V. CONCLUSION

All participants expressed their deep appreciation to the head leaders of the GKPS as well as to the leaders of SPI for holding this Consultation. They considered it extremely valuable and expressed the hope that similar consultations would be held at regular intervals.

Deep gratitude was also expressed to the Steering Committee that had successfully organized the Consultation.

MALAYSIA/SINGAPORE

Joint Evangelical Lutheran Church in Malaysia and Singapore/
Lutheran Church in Malaysia and Singapore Seminar on the
"Mission of the Church" *

RESOLUTIONS

Preface

The Joint ELCMS/LCMS Seminar on the "Mission of the Church" met in Kuala Lumpur on December 29, 1977. The basic theme was dealt with under the following lectures:

I. "The Spiritual Renewal of the Life of the Church"

II. "Effective Proclamation of the Gospel to the Large Segment of Non-Christian Malaysian Masses Steeped in Traditional, Established Religious Faiths of Hinduism, Buddhism, Taoism and Ancestral Worship"

III. "The Posture of the Church in the Context and Against the Background of Islam; and the Positive Nature of the Church's Mission Towards the Muslims"

IV. "The Church's Mission to our Youths"

(i) to ensure the strength, stability and dynamic growth of the church;

(ii) to help them take their rightful place in a largely non-Christian society and set the tone of leadership that infuses Malaysian society with attitudes and convictions built upon strong Christian morals and outlook; and

(iii) to guide them to assimilate the best features of the traditional Malaysian cultures; and to integrate into Malaysian society completely with genuine enthusiasm and sincerity, without losing one's identity as a true, witnessing disciple of our Lord and Saviour, Jesus Christ.

Resolution No. 1

The Lutheran World Federation in the Asian region through a more specialized and elaborate use of the APAS structure or other relevant agency/ies is urged to help to restore or initiate a holistic Christian education programme through the provision of consultants, literature, leadership training courses, etc.

* Some issues relate to APAS

Resolution No. 2

There is an increasing awareness that the mission of the church in the Asian context can only be realized in all its fullness, if inspired and motivated by structural and financial self-reliance of the church. To this end the LWF and related agencies should assist, encourage and aid the local church in translating this avowed objective "self-reliance" in all its positive aspects into a living reality.

Resolution No. 3

The mission of the church in Malaysia should be to free itself from rigid patterns and outmoded structures of church personnel and lay-training methods and schemes; and continually explore with sincere determination concepts and devices that would accommodate the best and noblest of the local non-Christian traditional and cultural features, non-compromising to our Christian faith. The LWF can offer expert advice and aid in helping the ELCMS/LCMS to incorporate the special requirements of this resolution in their respective training institutions.

Resolution No. 4

The ELCMS/LCMS jointly establish spiritual conselling centres with the aim of helping those in need to discover the meaning of life and identity. The LWF is urged to look into the possibility of establishing training and administrative structures to meet these increasingly vital social and spiritual needs of the people of this country both within and outside the church society. Emphasis should be on the utilization of locally recruited expertise to run the training establishment and on promoting an ongoing programme of training both to run the establishment and to provide trained personnel for counselling duties all over the country on a full-time and part-time basis.

Resolution No. 5

The LWF is urged to assist in and organize dialogue and seminars with representatives of other faiths, especially Islam, on a regional basis; and to look into the possibility of initiating a regular series of multi-religious dialogues and to establish a secretariat to coordinate this vital function.

Resolution No. 6

The LWF is urged to encourage and finance under the APAS structures permanent youth exchange programmes and leadership training courses.

Resolution No. 7

The LWF is particularly urged to give serious consideration to extending invitations to international seminars and study groups to church leaders actively engaged in programmes related to the basic theme and purpose of the particular seminar or study group. This is to ensure fruitful implementation of seminar resolutions and proposals; and to provide key personnel and contact opportunities to the LWF relating to the central issues deliberated upon at the particular seminar; also for conducting ongoing studies and providing essential feedback to the LWF relating to these issues.

See Asian Quest for Mission. Report of the All Asia Lutheran Seminar on Mission, Hong Kong, January 9-14, 1978.

SELF-RELIANCE AND GLOBAL PARTNERSHIP FOR MISSION IN ASIA

by Rev. José B. Fuliga

Can a church be completely self-reliant? Should a church, especially a church in Asia, launch itself into global partnership for mission? Let us tackle the first question.

In the history of the church and in its mission enterprise, I have not found a church that has become completely self-reliant. It cannot and should not, because it is not a monument to which we give constant ovation. Rather, the church is a movement on a mission. The church is the kleros - the people of God called to a mission - God's clergy to the world. As such the church should not forget that its reliance should be on God. Its sufficiency comes from God. The church must never forget that its commitment is to the Gospel and the thrust of its mission is to proclaim that Gospel. When it loses its commitment and its sense of mission, then that church is on its way to becoming an artifact of history. I have my fears that the "self-reliant" mainline churches of the West with all their wealth and resources are slowly becoming fossilized.

If the church cannot, therefore, be self-reliant, should it then be dependent, especially on wealthier churches? Before we attempt to answer this question, we should clearly define what we mean by self-reliance. I think we have uncritically accepted the Western world's definition of self-reliance and that is why we have talked of self-reliance for years and have never attained it. What do I mean by this? I think that when the churches in Asia speak of self-reliance, they mean becoming like the churches in the West. This means having sufficient funds to have a well-paid clergy; concrete structures for church buildings, headquarters, schools and seminaries; a highly qualified clergy; a seminary-trained pastor for every congregation; a theological curriculum that will have no problems with accreditation and can match the kind that can be found in the West; an impressive theological library and office for every pastor, etc. If this is what we mean by self-reliance, and I have my suspicions that this is what we are dreaming of, then self-reliance for our churches will continue to remain a dream. But if by self-reliance we mean the utilization of God-given resources, given and found in our own churches, then we can move towards the realization of becoming self-reliant and carry on with God's blessings our mission as churches.

But why do we need to talk of self-reliance in the first place? We are forced by circumstances to do so. The churches in Asia have been established and are supported by churches in the West. Some Asian churches are a hundred years old and many come close to that but are still financially and manpower-wise subsidized by the churches from the West. Both the church in the West and the churches in Asia are beginning to realize that this arrangement cannot forever continue. The Western

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* A Paper Prepared for the All Asia Lutheran Seminar on Mission, Hong Kong, January 9 - 14, 1978.

churches have gradually reduced their financial assistance to the Asian churches. This may have been due to the fact that the subsidy request has gone up beyond the capability of the Western churches. It may have also been due to disenchantment because of attitude and politicies toward one another. Whatever the reasons, the fact remains that the churches in Asia cannot continue to rely for money and manpower on the churches in the West.The people that the West supplies have not been able lately to stay long in the mission fields and so we often find the receiving church shifting its staff because of fraternal workers' termination of service. In our experience in the Lutheran Church in the Philippines we have found that the inequality between American missionaries and Filipino pastors has, unintentionally, encouraged to develop a concept of hierarchy in the ministerial office among our people. The people feel a kind of raised social status to have an American missionary as their pastor. The rich (by Philippine standard) and well-equipped American missionary is, to most of our congregations, the first-class type of worker whether he is effective or not. Furthermore, the American missionary family's offerings raise the funds of the congregation to the extent that it is able to afford things which would have been otherwise luxuries. So we find congregations served by American missionaries having enough Bibles, hymnals, catechisms, tracts, even a projector and mimeo machine. Thus, if a congregation has a choice between an American missionary and a Filipino pastor, if it has no financial obligation towards either of them, will choose the American missionary. If the congregation is not able to secure an American missionary, it will be willing to settle for what it considers a second-class type of worker - the seminary-trained ordained Filipino pastor. What is pathetic is that if a congregation is not able to secure either type of worker, it will not try to get anyone at all. Our congregations are very slow in recognizing the validity of the ministry of local leaders who have not had formal theological training. Often we find the mission of the church, its ministry of Word and Sacraments come to an end because there is no seminary-trained worker. How many mission opportunities have been bypassed because there is no available seminary-trained worker? This is the tragedy of our continued dependence on and copying of a Western style and shape of theological orientation. I think Dr. Ross Kinsler has aptly described the situation of our church and the many churches in Asia when he wrote:

> When the pastor is away, a visiting clergyman is required not only to preach but to lead the entire service of worship. The members, even though in thousands of congregations they consist of highly educated people and mature Christians, are never permitted to baptize or celebrate the Lord's Supper. And if a small congregation cannot support a professional pastor, it must be closed or yoked to a larger parish.

And again he writes:

> ... One of the great errors of the modern missionary movement is that it failed to recognize the legitimacy and the priority of indigenous leadership, i.e., local leaders who could take

> over readily the responsibilities of all the ministerial functions within their congregations without passing through the lengthy, costly, deculturizing training process imposed by Western tradition. This basic fallacy is endemic now throughout the world among the older churches and to a lesser degree among the younger churches. In many denominations it is almost unheard of for a congregation to develop its own ministry with leaders from among its own members; they all hire trained specialists, seminary graduates, outsiders.

Many, if not most, of the Christian congregations in Asia are small and poor. They cannot afford to pay a professional church worker. They will never grow to such a size and economic level that enables them to hire a professional pastor even after the year 2000. The churches of Asia have reached a crisis point in their history. What shall we do as their leaders?

Our theological seminaries are not able to recruit a sufficient number of men to study to become professional church workers. Our churches have grown to such a size that we have three times or more congregations than pastors. Or, if they have not grown that much, the opportunities for doing mission have at least been great in many areas in many newly-built satellite towns and cities. These tremendous growth and mission opportunities have made the style of our pastoral ministry quite different from the Western shepherd-parish style of pastoral ministry. While the circumstances have forced a change in the style of pastoral ministry so that our seminary-trained workers have to take care of two or more congregations plus a host of other functions within the structure of the church, our theological curriculum has remained Western-oriented - still training our pastors to be shepherds of one congregation. Unwittingly, we have encouraged congregations to be clergy-dependent. Moreover, our theological curriculum has not been geared to the needs of the culture and situation. Our pastors have learned theologies but not the skill of doing theology. They are not theologians. They have become simply funnels of theologies. They are taught to use tools (lexicons, dictionaries, commentaries, etc.) which they cannot afford to acquire. And we as leaders and theologians of the churches have continued to perpetuate the heresy that the seminary-trained parish pastor is the only valid model of ministry that we find in Scriptures and that only on such workers the variety of charisma could rest.

All of the above-mentioned problems,I believe, can be summarized in three needs:

1. The need to be self-reliant in financial resources.
2. The need to be self-reliant in manpower.
3. The need to restructure our theological education programme in order to provide a new facet of theological emphases.

I do not presume to be able to teach anyone how to obtain sufficient financial resources. I am like that man who humbly said, "I am already a rich man. The only thing I lack is money." But perhaps what I can counsel you is the easiest alternative plan which can be put into one statement: When you do not have enough, spend less and then try to earn more. I think this is a simple formula for financial self-reliance. How do we achieve this? How do we spend less?

Many of our church buildings in Asia have been built beyond the economic and social status level of the people using them. Why is this? It is so because there is an unwritten theological dogma on what a church building should look like. It is like the picture of how Jesus should look. If Jesus were to come in a different colour and shape, we would not be able to recognize him. The same thing applies to our image of how the church should be, no matter how impractical, irrelevant and costly it would be. The church must look like a church! Moreover, there is a proud spirit of competition among the churches as if the shape, size and beauty of the church building is a factor in drawing people to Christ. Also, there is a heresy that has long been sustained that the church building must be used only for "spiritual" affairs or activities. And so we condemn a secular, godly activity as being not religious and therefore should not be allowed in church buildings. So we use the church buildings only on Sundays and only for a few hours for purely "religious" activities. I propose that churches should make it a policy to build church buildings in accordance with the economic level of its people and that we maximize the use of such buildings and especially of the lands that the church owns or uses.

Another way for a church to spend less is to have non-paid deacons or worker priests. This type of worker is not a full-time church worker. He has another job by which he supports himself and his family. He takes care of the pastoral responsibilities of a single congregation. A congregation should have more than one deacon. He should be a mature and committed Christian. Three of our largest congregations in Metro Manila do not have a seminary-trained pastor. The pastoral tasks are carried out by deacons. We have many other congregations in the Lutheran Church in the Philippines which are in the charge of deacons. I will discuss more of this later. What I would like to emphasize here is the fact that "salaries" is the biggest item in church budgets and our churches cannot afford to have paid workers in every congregation.

The governmental structure of the church organization should be simplified so that we lessen the bureaucratic red tape and the number of workers involved. We should also find ways to lessen the number of meetings, committees and other forms of organization within the church because these consume much time, money and effort.

I am sure there are many items in your church budget which could be trimmed or used for a much better purpose. However, the church should not only find ways of how to spend less. It should also find ways of how to earn more. The church should have a master plan on stewardship.

This is the last programme the church seems to undertake. Even on the congregational level this is the last item a pastor talks about to members and especially to prospective members. I think we have overemphasized quantity in membership at the expense of discipleship.We have made church membership a very cheap programme of the church. We have even spoilt members and prospective members by providing them with so many things for free - free use of the church building, a free pastor, free religious materials; sometimes we even subsidize some of their church programme. Our people must be made to support their own pastor. This is a scriptural teaching which must be taught to our people. The church is not a club of privileges without responsibilities. One missionary I know would not confirm a person unless that person pledges to take up some kind of responsibility in the church and pledges to make a regular financial contribution. He also would not start any programme without the initiative and participation of the members.

Whether we like it or not, the church is a business enterprise. It must therefore make wise use of the financial gifts it has received. It must employ the best business acumen it can muster to be able to make wise investments with its money. Some churches in Asia are already making wise use of their lands and buildings. They rent these out and make profits. Some allow business corporations to build several-storey buildings on church properties. The church earns some money plus the free use of one storey of the building. However, the church should not completely rely on profits from investments. This will kill the spirituality and sense of responsibility of the church members. To support the church is part of the worship of praise of God's own people.

Tithing should be encouraged but it should be coupled with proper stewardship education. Tithing can be done in monetary form or as was done in Old Testament times - in kind. The tithing in kind is much more appropriate in rural areas. We have one congregation which supports its pastor partly in monetary form and partly in kind. The Seventh Day Adventists and the Iglesia ni Cristo - the latter a church native to the Philippines - are able to maintain a variety of church programmes - hospitals, schools, etc., from their income through tithing although many of their members in the Philippines come from low income groups.

Another type of financial self-reliance which I find unique is the communal life of the members of an indigenous Philippine religious sect known as the Rizal Endeavour Incorporated. The organization leases a farm and the family members are assigned to till a section of the land. The income of each portion that a family tills belongs to the family. However, a big section of the leased farm is reserved for the organization. The income of this portion of land goes to the organization. The members of the community by rotation donate one day a week to till the communal plot. A similar project is being proposed by one congregation of our church. This congregation is situated in a rural area and is a poor congregation. It is not a big congregation which can fully support a pastor. The congregation is planning to call a deacon to whom they intend to give an honorarium. They are requesting a loan to buy a rice-

field. They will rotate in donating labour to till the land. Part of the income will go to pay for the loan and the other part to support the dean and his work among them.

Actually a church can have all the money it needs and still not be self-reliant in carrying out its mission and ministry. Much more important than money is the need for the church to be self-reliant in manpower. I believe this is the area where all our churches can become self-reliant. If there is any significant contribution my church and I can share in this conference, it is in the particular programme we have initially implemented. Let me give you a background on why we have come to initiate such a programme. Ten to fifteen years ago the Lutheran Church in the Philippines did not have very many congregations. In fact every congregation could have its own seminary-trained, ordained pastor. Moreover, it was easier to get American missionaries from the U.S. We could in fact spare two or more ordained pastors to start new work in a new area. We had two or more young people entering the seminary every year. Then about ten years ago the number of American missionaries coming to the Philippines became less and those who came could not stay long. Last year we lost five American missionaries and received none.This year we have three terminating missionaries and three incoming ones. By the time these three workers are ready to work - after orientation and language study - we may probably lose another three fraternal workers. Furthermore, the American missionaries we have would rather work in special ministries than in the parish ministry. What is amazing is that instead of our church becoming stagnant, many new mission congregations have been opened by laypeople. Today we have about 170 organized congregations and mission congregations. But we have only 34 ordained clergy two of whom are assigned to work with the Muslims. This is a ratio of about five to six congregations per ordained pastor. And the laypeople still continue to open new mission congregations. We will not have any new graduate from our seminary till the middle of 1979 when possibly two will be added to the roster of ordained clergy. But by this time two Filipino pastors will probably be on study leave and another two American missionaries terminating with a very slim chance of getting replacements. Circumstances have made it impossible for our seminary-trained ordained pastors to serve all congregations in their charge on a regular basis and to perform their ministry efficiently. Very few of our congregations can afford to support their own pastor even after the year 2000. In view of the present economic level of our people it would take 200 to 300 members to support a pastor. We have very few congregations of that size. And even if we have congregations of a size that would allow to support pastors, we do not have enough pastors for each congregation to have one. There was and still is a need to be self-reliant in manpower. How can we have enough pastors?

I would like now to give you the chronology of the initiative we took to find a solution and report on the continuing study and restructuring we are undertaking to solve our manpower problem.

Ten or more years ago, very few laypeople could perform any ministry within the church sanctuary. That was the domain of the seminary-trained ordained worker. Even Bible classes and catechism classes were mostly taught by the clergy. However, as the church and the number of classes and congregations grew, the clergy workers found it quite difficult to carry out all the responsibilities. Forced by circumstances the clergy decided to use laypeople in minor roles - Bible and catechism classes, assisting the clergy in distributing the elements in the Lord's Supper and occasional preaching. Soon more and more responsibilities were turned over to laypeople who were now known as lay leaders. Institutes and workshops were conducted for these lay leaders. But with still five to six congregations to serve the ordained pastor cannot do so on a regular basis and if a visit is made to a congregation once a month to administer the sacraments, there would still be one or two congregations which were not served in a month, congregations which may have services but no celebration of the sacraments. The problem which we then faced was how our congregations could benefit from the regular celebration of Holy Communion especially since the practice of frequent communion became popular. Five years ago we tried to remedy this in convention by allowing ordained deacons to perform the pastoral task in the congregations. Among the lay leaders - those who were already carrying out the responsibility of preaching and teaching - the congregations select one or two whom they recommend to the district officials. These lay leaders are then examined by the district officials as to their moral and theological qualification and then are ordained into particular congregations as pastors. Although ordained, they are not considered clergy. They can perform almost all of the pastoral duties except those required by the government from recognized clergy. They are not paid but may have some kind of honorarium from the congregations. A congregation may have one or more deacons. A deacon, however, is under the supervision of an ordained, seminary-trained pastor. This means that the pastor may be supervising six to ten deacons. In addition, he would be training other church workers - lay leaders, evangelists, etc. To this date we have over 100 lay leaders, about a hundred being trained to be lay leaders and over a hundred potential lay leaders. All of these workers are volunteer workers. None of them is paid. However, a congregation may decide to call a deacon to be a full-time pastor and be paid by the congregation. So far no congregation has taken this step. We still need to set up a procedure of how congregations can call their own pastor-deacon. At least one or two congregations are making a study before calling deacons to be their pastors. I must admit that some clergy in our church do not support this practice,possibly because they fear that this may make them jobless. They fear that deacons who have less theological education, and in many areas, even very much less secular education, may be willing to serve as full-time pastors with a lower salary, thus tempting the congregations to call deacons rather than seminary graduates. In the Metro Manila area, for example, three of our oldest and largest congregations are in the charge of non-paid deacons. I must admit that some of our deacons have been much more pastoral and have a greater sense of servanthood than some of our seminary graduates. Almost all of the deacons are older and mature men while a good number of our clergy are

young men. In a culture where age commands authority, it is not surprising that deacons are much more respected than some of the clergy. Gradually the congregations are beginning to accept the office of deacons. The church, however, still needs to study the office of deacons further and provide a detailed and specific job description for deacons and a procedure of call for the congregations. Some fear that the office of deacons is creating a different level of ministry. The church should begin to recognize differences in ministry but not levels of ministry.

Since we are now encouraging congregations to call deacons to be their pastors, what happens to seminary graduates? Two years after we had approved the office of deacons, LCP passed its Master Plan. We decided to free the seminary-trained pastor from much of the congregational responsibilities and give these to lay workers. This was envisioned so that the seminary-trained worker "devote more time and effort to reaching out to other areas and opening new stations". At the same time, the seminary-graduate workers are to be "equipped to be missionaries, supervisors, and teachers of volunteer workers in more than one congregation". In fact, our Master Plan said this will be the role of seminary-graduated pastors by the year 2000. Already almost all of our pastors, if not all, have taken up this role. We also decided to establish a Theological Education by Extension programme with the aim of providing theological education for all our lay workers. "The primary aim of TEE will be to produce graduates equal to seminary-graduated pastors, and secondarily, a theologically strong laity."

Before I discuss what we are doing in our theological education programme and in our TEE, what type of restructuring and theological emphases are being developed, it is perhaps worthwhile to answer the question of whether the role we have given to seminary-graduated pastors and the development of deacons have any basis, including a biblical basis.

The image of a pastor is that of a shepherd of one flock and of one who in some ways has an intimate and close relationship with his people. In the West such an arrangement is becoming less and less workable. This is especially true in bigger congregations. So such congregations hire other types of workers - an assistant or associate pastor, a director of Christian education, a director of music and workshops,etc., in addition to a core of volunteer workers. Even with all this assistance, we find the ordained pastor overloaded with responsibilities.

Furthermore, in the history of the church, there never has been a sufficient number of pastors. Even the churches which have missionaries in many parts of the world send missionaries at the expense of some of their own congregations which need them. How many Lutheran congregations in the U.S., Sweden, Norway, Denmark, and Germany are without a pastor? Can we as receiving churches continue to allow these countries to lack pastors so that we may have some of their workers? What will happen to those of our congregations that are staffed by foreign workers if

political circumstances force them to go home? We must confront our congregations with these issues before it is too late.

The false dichotomy between clergy and laity is one of our inherited traditional heresies. In fact, what we continue to perpetuate is the Old Testament concept of a separate order of priesthood. In the New Testament all Christians are priests. A thorough study of the New Testament will show that the priesthood of all believers is indeed scriptural. It is unfortunate that we who are heirs of this Reformation dogma have not really put it into practice. It is a doctrine we preach but have never really believed.

The ministry which I find relevant to our situation and which we are gradually developing in LCP is the Pauline type of ministry. What is this type of ministry? We find in Paul the missionary-trainer-supervisor type of ministry. Paul was a seminary graduate who established many churches but never became a pastor of any one of them. He could not, because he was constantly on missionary journeys planting churches. So what did he do? He trained others to become local pastors. This training was done in many ways. Some were based on a sort of apprenticeship, i.e., going with Paul to various places; some of them were trained when Paul visited them; some got their theological education through letters. I think Paul's letters to Timothy and Titus are the earliest textbooks on how to become an efficient congregational pastor. The Pauline style of ministry has produced local pastors like Timothy, Titus, Priscilla and Aguila, Barnabas, Silas, and others. Who, for example, are the people whom he greets at the end of his letters to Rome, Corinth, Ephesus, Colossae, to Timothy, to Titus and Philemon? Are these not the workers whom Paul trained to carry on the ministry in their own areas? The missionary-trainer-supervisor type of church worker we find in Paul. We find that there were lay workers who served as pastors. Paul himself selected some of the more qualified ones and sent them out as missionaries to various churches. Thus we find men like Tychicus, Titus, Zenas, Apollos, etc., being sent as church workers. Dr. Ross Kinsler writes, "The Apostle Paul apparently had no difficulty discovering and training leaders in each congregation in the space of a few days or weeks or at the most months, and this was a major factor in the rapid expansion of the early church." C. Peter Wagner in his Church/Mission Tensions Today (Chicago: Moody Press, 1972, pp. 44-45) states the fact in quoting Eusebius that in the years 100-150 the church had a variety of workers including many who followed Paul's style of ministry. Eusebius called these the apostles or preaching evangelists.

If what I have described above can be fully developed by all the churches, I believe we cannot only become self-reliant in manpower but even send some missionaries abroad. What has LCP done and is doing to achieve this? We in LCP feel the need to restructure our theological education programme and provide a new concept and emphasis of ministry. Our theological education by extension programme was begun about five years ago. With the help of other pastors its director produced some theological courses along programmed instruction models. The printed materials were sold at minimal

cost to those who enrolled in the programme. The seminary-trained pastors taught these courses to the lay leaders. Of course, long before we had a TEE programme going we already had lay training institutes in our various districts. With TEE we inaugurated a new style of lay training. At the outset of the programme we had so many enrolees and also many dropouts. The various districts reviewed and evaluated the whole TEE programme with the director of TEE. We found several defects. We found that the pastors had not been selective as far as enrolees were concerned. We decided that TEE is not for all members but for lay leaders only. Some found that a number of pastors were not qualified to teach, so some districts envisaged to hold intensive, two-week institutes during the summers using TEE materials. We found that we are not able to get many pastors interested in writing and preparing TEE materials. In fact, no Filipino pastor is interested or feels qualified to write such courses. Some of the course materials were translated into the dialect of the district or region. To this date we have materials ready for about five or six courses. We have used these materials not only in TEE but also in the resident seminary.

We are now in the process of reviewing, evaluating and restructuring our theological education programme. At the head of our theological education programme would be a director. Then there will be two deans - the dean of the resident seminary programme and the dean of the theological education by extension programme. Job descriptions for these three offices are being prepared. We are also now in the process of compiling a list of lay leaders, learners and potential lay leaders. The job of the seminary-trained pastor is to identify, select and train these workers. Some pastors may not be qualified to train and so the training programme may be worked out with other trainers. There will also be seminars or workshops on how to teach courses and how to train lay leaders. The dean of the theological education by extension programme will conduct institutes for trainers. The TEE may also in coordination with the various districts hold lay training institutes. These may be held in the district or in the seminary itself when feasible. The resident programme, i.e., the seminary programme, may cram a course into a two to three-week period and invite qualified lay leaders to take a course together with the resident seminarians. Actually we have already done this and in this coming school year we probably will do more of this type of theological education. This will free faculty members during those times of the year when they have to attend meetings. Some districts are thinking of setting up study centres where they can hold these institutes for lay leaders. The purpose of the TEE programme is to produce local pastors or deacons who may be non-paid, part-time workers or be called into full-time work.

Our resident seminary programme is discouraging the entrance of young and immature people who have had no actual experience in church work. We found out that we have a dropout rate of over 50% and the students who graduate have problems being trainer-supervisors because they are young and have had no experience in church work. So our plan is to select from among the lay leaders the most qualified ones and encourage them to enter the seminary. This way the seminary would be able to recruit mature and experienced workers. These men have taken some courses via TEE, workshops,

seminars, institutes and some even via the resident seminary programme. Possibly all of this is the equivalent of one solid year of full-time resident theological training. It is hoped that,because of their minimum two years' of practical experience as lay leaders or deacons, they will not need an internship or vicarage year. This will also help us lessen the cost of theological training which is one of the most expensive items in the church budget and frequently is the last programme of the church to become self-supporting .With mature men who have had experience in church work, the church will have natural leaders. These leaders will also enrich the theological education programme of the church. They will help maximize the use of our theological education programme and provide the inputs needed by the faculty to enable them to relate relevantly to the needs of the church. These seminary graduates will then be trainer-supervisors. In this sense, the seminary will not be producing pastors but missionaries and bishops in whose charge are several congregations and many types of lay workers. This way the seminary graduate will probably be the only one who is a full-time paid worker. With several congregations supporting him, we can then afford to have full-time workers. In our theological education scheme the TEE will be producing the local pastors whom we call either deacons or pastors, while the resident seminary programme will produce the trainer-supervisors.

With these shifts towards a new style of ministry and the restructuring of our theological education programme, there is a need to provide a new theological curriculum and new theological emphases.

The curriculum patterns and objectives of almost all of the theological seminaries in Asia are transplants from the West.The methods of doing theology is Western and the theology itself is geared to heresies in the West. The students have to learn not only the answers to the heresies but also the heresies themselves. What is pathetic is the fact that they do not know what to do with indigenous heresies - animism, evil spirits, population explosion, revolution, martial law, peasant problems, social justice, fair distribution of wealth, hierarchical structure of family, animal sacrifices, pagan rites, poverty, ecology, social values, etc. The problem is aggravated by the fact that international organizations have encouraged Asians or at least have not discouraged them from studying Western theologies. And so we find Asians and Africans studying Bultmann, Karl Barth, Heidegger, Tillich, etc. While these theologians are relevant to their own times and cultures, they are not so relevant and functional in many Asian and African cultures.

The theological curriculum must be geared to the needs of the culture and situation. For quite some time now the theological education programme of our church has recognized this need. We decided to fill our library not only with theological books but with materials in the areas of culture, economics, psychology, philosophy, education, etc. With the assistance of the LWF we were able to build up our Filipiniana section - books on the Philippines. We in the faculty have adopted the three-cycle method of teaching. We require our students first to be knowledgeable of the culture. For example, if we are studying about God, we ask them

to do research on the cultural concept of God. Then we go to the second cycle of comparing the cultural concept with the biblical and credal image of God. The third cycle is systematization - here we arrive at a theology. We hope to find other ways to improve this method. Through continuous dialogue with our pastors and other workers in the field, the faculty is able to find out their needs. We are also providing our pastors with a programme for continuing education. Some of them are availing themselves of this by taking courses in nearby colleges and universities. The faculty recommends the courses for their pre-seminary years and for their continuing education which will help them to become better trainer-supervisors. The faculty is able to do this because it was given the responsibility of approving the courses and providing the scholarship assistance. We also plan to have the seminarians do field work while in the seminary, i.e., assign them to various congregations within reasonable travel distance from the seminary. Two of the districts which are very far away from the seminary are setting up district study centres so that instead of the students coming to the seminary, the faculty member(s) will go to the district study centre and provide them with theological education. We are also experimenting on teaching courses on a block time system, i.e., we teach one course for two to three weeks at a time. This way the rest of the faculty members can be free to go to various districts and teach and also be free to attend meetings. We arrange it in such a way that those who have meetings at a certain time of the year will not then be teaching any course.

We have not yet reached the point when we can come up with a truly relevant curriculum. Some facets of our theology need to be de-emphasized and others re-emphasized. We need to de-emphasize the hierarchical structure of the church organization, the concept of a paid ministry, etc., and to emphasize evangelism, stewardship, the new style of ministry, the priesthood of all believers, etc. This kind of education is needed not only by the church workers but by the congregations as well. We hope to have a theological curriculum for the different types of workers in the church.

I propose that the churches in Asia and Africa adopt a mini-Pauline style of ministry for its seminary-trained pastors and encourage the development of other types of workers. Is it possible for the LWF to sponsor a conference at which only deacons, evangelists and lay leaders but not seminary-trained pastors would participate? This might provide us with some ideas and proposals on mission work different from those conceived by pastors and theologians. The LWF Scholarship and Exchange Programme should make clear to the prospective recipients the need for producing something relevant for Asia.

It is only when the church has reached a certain degree of independence and self-reliance that it should seriously take up the task of partnership in mission. Note that I have taken out the word "global" when I mention partnership for mission in Asia. I did this deliberately because I believe that at this stage of growth of the churches in Asia we can already have regional partnership among Asian churches to carry out the

mission in Asia. We should not wait for the rest of the globe to perform the very mission we ought to be doing in Asia. Such an attitude creates a kind of colonial mentality that stifles our sense of responsibility. Furthermore, I believe partnership between unequals creates some difficult problems. Already there are problems between mission boards and mission churches, between mother churches and daughter churches. Partnership among regional churches is ideal because we get to know our geographical neighbours and I believe there is a cultural affinity among Asian churches. The economic status of the churches in the region and their workers is not too different. In terms of culture and language it would be easier for Southeast Asians to learn each other's culture and language. The Indonesians and the Filipinos, for example, I think can learn each other's language in six months' time, something a European or an American may take years to do or never at all. This affinity in culture and language helps the worker stay in a given area longer and we would have fewer problems of furlough and termination. Because the economic status of the workers is not too far removed from the people, the church faces less of a scandal and hindrance in proclaiming the message. I find it scandalous that the missionaries' allowance for the education of their children is much higher than the pay of a native bishop. The first to be affected by this scandal are the native church workers and they too forget the sense of servanthood and sacrifice. Partnership can also be exercised by fulfilling each other's need for manpower not just in the area of church work but also in other tasks. The Lutheran Church in the Philippines, for example, had in the past supplied nurses and a doctor to a sister church in Nigeria. We hope that during summer vacations in your theological seminaries while our own seminary is still having classes you can spare us some of your faculty members for an intensive crash course of about three weeks. If there is any personnel available from July to March, please let us know. This way we can begin some cooperation. And why not expand the Asian Lutheran News so that it becomes a regional magazine that will provide not only news but also other items, such as types of programmes other churches conduct and how they carry out evangelism, stewardship, etc. Thus the Asian Lutheran News could serve as resource material for the various ministries of the church.

To this date most of the partnership has been between churches of the United States and Europe and churches in Asia and the flow of assistance has been from them to us. While in some sense this is understandable, it should nonetheless never remain a one-way traffic. We can also make a contribution in terms of partnership and ministry to the First World churches. Already there are a good number of Third World workers who are serving in the U.S. and in Europe. We can assist the U.S. and European churches in starting mission work in new areas. New insights in ministry and mission should be shared with them. This has already happened with regard to the concept of the theology of liberation. Theological thought must also flow from East to West. There has been too much of a flow from only one direction. Our theological insights and praxis if shared with the West could enrich their churches.

I believe that there should be a flexible definition of partnership. We can get bogged down trying to define this term. What we should do is start the practice of partnership and through experience come up with a definition. Through the practice of partnership we get to know each other and we shall better carry out the mission the Lord has given us.

I hope that this paper has given you some new insights, provoked you to some thinking and planning and has helped you to know better what our church is doing.

A Survey of APATS Programmes from 1975-1977

by Harry Parkin

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Seven years elapsed between the signing of the Anglo-French agreement and Concorde's first flight, a further nine years have since passed and they are still nearly as rare as chicken's teeth in our skies. Which fact simply indicates that the most brilliant ideas for crossing frontiers do not always meet with instant success and instant approval. The gestation period of APATS was a mere three years before its "take-off" in 1975 and already its "traffic control" is busily engaged in plotting Lutheran aeronautics from Jordan to Adelaide, Australia. Which fact indicates that some very simple ideas for crossing frontiers often prove very effective.

The APATS Consultation in Hong Kong in January of this year (1978) requested that a survey of the programmes and work of APATS since 1975 be prepared in order to see how it had developed and how it was likely to develop in the future. This is an attempt to meet that request. Several preliminary comments are needed by way of explanation.

1. An attempt has been made to be as objective as possible working from the material which has been presented by representatives of the various areas/regions.

2. Personal impressions gained through attending both the 1975 Consultation in Singapore and the 1978 Consultation in Hong Kong have been checked whenever possible by reference to the documents of those events and by reference to "Current Asian Theological Thinking".

3. This survey has not, as yet, been submitted to the representatives of the areas/regions concerned and we apologize if any area/region feels that their work has not been adequately treated or has been misrepresented in any way. If that is the case then it is quite unintentional.

This survey deals with the work of APATS under four main headings as follows:

1. Constituency: a) Geographical b) Church-wise c) Scope
2. Programmes: a) Classification b) Implementation c) Ecumenical dimensions
3. Future Perspectives and Strategy
4. Evaluation and Recommendations

1. Constituency

An idea is as alive as the mind which carries it. APATS is not so much a Programme for People as People carrying out Programmes of work and

service amonst People. It is not, therefore, surprising that its constituency is an expanding one.

a) Geographical

Even the geographical, let alone the cultural, unity of Asia is somewhat nebulous. Where does Asia begin and where does it end? It is significant that from the beginning of APATS Australian Lutheranism has been attracted to and involved in the programme. As was said in Singapore, "as Westerners of European background we are somewhat interested in this Asian set-up and reflect the true ecumenical dimension of the gospel that makes us all compatible and brethren of the one Lord". Similarly, and yet in quite different ways and for quite different reasons Papua New Guinea has not always been considered as part of Asia but their presence in APATS provides a stimulus which could not come from any other part of Asia. From the other side of the continent comes Jordan which was not represented at the Singapore Consultation and which brings a distinctive contribution to the whole programme. The other areas may justifiably be regarded as "main-line" Asia; in alphabetical order they are: Hong Kong with Taiwan, India, Indonesia, Japan, Korea, Malaysia with Singapore, the Philippines.

Whilst it cannot be claimed that APATS includes every single country in Asia it can be claimed that these ten areas cover most of the Asian countries where there is a significant Christian presence; amongst the notable exceptions are Sri Lanka, Burma and Pakistan. With the exception of Australia and the Philippines all the nations included in the areas are places where the Christians form a small minority within a community which is bound to other strong and active religions. Economically these countries range from the very poor to the affluent, but the majority are in the throes of economic and industrial development. Most of them also share the experience of having recently been liberated from anything up to three centuries of Western Imperialistic Colonialism. Religious pluralism, economic poverty or instability, and suppressed or depressed indigenous cultures are the common hallmarks of the members of APATS and these three factors are of significance in understanding both the structure and the activities of APATS.

b) Church-wise

From its inception APATS has been envisaged as a programme for Lutheran churches but with ecumenical dimensions. This fact has raised criticisms from outside but has not caused many problems within APATS itself. Ecumenical bodies such as TEF and CCA have rightly asked questions such as, "What can the Lutheran churches in Asia do alone that cannot be done by all the churches together?" "Would it not be better if the LWF made the resources which it commits to APATS available to an ecumenical body such as the CCA so that those resources could be used on a wider basis?" Part of the answer from the Lutheran churches which participate in the APATS is that before any church can make a full and distinctive

contribution on an ecumenical basis it must know its own identity, its own confessional heritage, and the implications of those two things for its relationships with other churches belonging to, or stemming from other confessions. Most of the Lutheran churches in Asia are small and comparatively young, and still seeking to learn what it really means to be a Lutheran in the post-colonial, developing Asia of today. As reported from Korea at Hong Kong, "APAS programs are designed to help the LCK gain a deeper grasp of its Lutheran heritage and to let it permeate the life of the church. Surrounded by Calvinist and Wesleyan influences the LCK endeavors to maintain its identity and to make a distinctive contribution." A little earlier in the same report it is said, "LCK is a small church developing in a country with large and vigorous Protestant churches. LCK is very positive and outgoing in relation to the other Christian churches in Korea."

Secondly, it is realized that there is not one Lutheran church in Asia but many, and not all of them are members of the LWF. There are nine in India, four in Malaysia-Singapore, six in Indonesia, three in Papua New Guinea, six in Japan, and about a dozen Lutheran churches and groups in Hong Kong-Taiwan. Sometimes such domestic and synodical boundaries are more difficult to cross than those which separate different Protestant traditions and confessions. The Hong Kong Consultation reported quite strongly that in Hong Kong-Taiwan, India, Japan and Indonesia APATS was proving to be the strongest single unifying agent between Lutheran bodies themselves. The important fact about this point is that APATS is Lutheran churches in Asia acting together rather than just talking together. It is interesting to note that India, Korea, Japan and Indonesia are all in various ways finding APATS the means to pay serious attention to Lutheran studies. Ultimately this will be to the enrichment not only of the churches immediately concerned but also to the whole body of Protestantism in Asia.

All the participants of APATS are very much aware that ecumenism is an integral part of the context of their lives and that so far as possible all programmes should reflect an ecumenical dimension. In the Hong Kong-Taiwan report at Hong Kong it is stated, "Except for the search for theological manuscripts, all other activities have been limited to Lutheran participation, thereby keeping us at a considerable distance from our avowed objective of prompting ecumenical fellowship ... We must seek every possible avenue of cooperation with other churches to not only avail ourselves of the opportunity of learning from them but also to enable them to learn from us."

c) Scope

In May 1971 the Department of Church Cooperation of the LWF meeting in Tokyo considered some recommendations put forward through Dr. Won Yong Ji concerning the setting up of an Asian Centre for Advanced Studies. Dr. Martin Kretzmann was deputed to investigate the possibilities of such a center.

In February 1973 Dr. Kretzmann's investigations led to a consultation of church leaders in Hong Kong. The outcome was that there was a very clear need and demand for providing means for indigenous theological training but not in the form of an institution designed to provide graduate studies. The concept, therefore, moved from that of setting up a Centre to that of setting up the Asian Programme for Advanced Studies (APAS).

A year later a Consultation on APAS was held in Geneva and amongst the participants were Dr. M.C.C. Wang of ATSSEA and Dr. Shoki Coe, the then Director of TEF. The Special Findings of the sub-committee of that Consultation are fairly well-known now and may be summarized as follows:

a) APAS is designed to promote renewal of the churches' theological understanding, so that mission programmes present a witness in the particular cultural context.

b) Witnessing in particular social and cultural contexts requires that all levels of theological education be directed towards the consolidation and development of local resources and leadership.

c) Wherever possible APAS should have an ecumenical dimension.

d) Theological education at all levels should be related to both ministry and mission.

e) Because theological education was increasingly related to the needs of the local congregations it had to grow out of a given cultural and socio-political context.

f) The variety of local contexts requires that each area should be autonomous in determining priorities and details of particular programmes.

g) The LWF should exercise a loose coordinating role from Geneva.

These Special Findings, of which the above is a rough summary, were accepted by the Executive Committee of the LWF meeting in Northfield, U.S.A., in July 1974. Since then they have provided the basis for the implementation of APATS programmes.

At the Singapore Consultation in 1975 it was clearly discerned that there was a built-in tension between the demands for advanced studies and the demands of local congregations. Furthermore, it was acknowledged that the name, Asia Programme for Advanced Studies, was not strictly accurate. Because there was no generally acceptable suggestion for a more appropriate name it was decided to keep APAS for the time being. Working from the basis of the agreed Special Findings the Singapore Consultation stated, "The programme is to help strengthen the witness of the churches in their respective local situations, to encourage regional interaction, and to contribute both in its concepts and in its working style to Christian unity and ecumenical cooperation with Lutheran churches as well as with all other churches and ecumenical agencies. As a basically Lutheran

programme for Lutheran churches in Asia it will seek to avoid duplication of ecumenical programmes and competition with ecumenical agencies."

In this way the Singapore Consultation laid the foundation for the first full operational period of APAS. Several matters of note emerged from the deliberations of the consultation:

a) In keeping with the earlier decision not to set up a Centre for Advanced Studies, which was thoroughly endorsed, it was determined to develop APAS on the most flexible lines possible with as little institutionalization as possible.

b) It was firmly agreed that each area is free and autonomous to determine its own programmes and its own priorities, along certain agreed bases, in accordance with the real needs of the local situation in general and those of the local congregations in particular.

c) There was a common mind that there need not be any conflict between the demands for advanced theological study on the one hand and the advancement of local congregations on the other hand. The divorce of these two needs was seen as a false dichotomy; indeed the current Asian situation calls for the advancement of theological education for and of the whole Christian community. It follows, therefore, that advanced theological study is necessary but must be clearly related to the cultural, religious and socio-political context; similarly local congregations can only be properly equipped to engage in ministry and mission effectively if there is a clear theological understanding of the Christian faith and of the Christian's life and activity. Theology and theological study which cannot be related to the daily life siutation is like Saul's armour on David: immaculate but immobilizing.

d) A biannual consultation for the whole APATS will be held to (i) approve projects and programmes from the various areas, (ii) to apportion the available funds, and (iii) make recommendations on development of overall policy and strategy. The importance of this is that in APATS it is clearly evident that these important decisions are taken in Asia, by Asians, for Asian churches and in an Asian manner. At both Singapore and Hong Kong the requests for assistance were in excess of the funds available but there was no difficulty in arriving at an apportionment which was mutually acceptable because there was mutual knowledge of and respect for each other's programmes. One of the important results of this way of working together was that each of the representatives could return home with definite knowledge and assurance of those programmes which had been approved and knowledge of the amount of help which would be received; therefore planning for those programmes could continue without delay.

The second biannual consultation was held in Hong Kong in January 1978. Five of the area representatives at Singapore were also present in Hong

Kong which ensured a good measure of continuity. There was a much clearer understanding of what APATS meant and a much more confident approach which was borne out of the experience of over two years of working within the framework of APATS. Jordan was included in the membership for the first time but, unfortunately, did not send a representative; however when it came to the apportionment of available funds Jordan was properly provided for. As in Singapore Dr. K. Rajaratnam and Dr. A.A. Sitompul of the LWF staff were unobtrusively helpful in giving guidance when and where it was required, but their presence did not hinder the awareness that the real decisions were being taken by the representatives of the Asian churches themselves.

The most obvious, but not necessarily the most important, result of the 1978 Hong Kong Consultation was the decision to change the name so that it is now Asian Programme for the Advancement of Training and Studies which is abbreviated to APATS. This was more than an exercise in alphabetical juggling. Surprisingly the insertion of a "T" after the second "A" made translation into Chinese, Japanese and Indonesian simpler and more effective. The inclusion of the term "Training" made the whole name more appropriate to what is actually being done, and the change from "Advanced" to "Advancement" yields a better understanding of the whole scope of the programme as a means to develop the whole Christian community rather than as a programme restricted to higher academic theological study.

In Hong Kong the criteria for assessing the priorities of suggested programmes was sharpened a little, although the basis remains the same; these are:

1. Relevance to all churches in the unit/area.
2. Relevance to all congregations in the area in respect to their local needs and their role in mission.
3. Improbability of support from other LWF programmes and/or from other agencies.
4. Development of the self-reliance of the churches in their stewardship programmes.
5. Cooperation with other agencies, churches and ecumenical bodies in relation to the total life of the whole church.

It was agreed that these criteria should be used for determining priorities on the following understanding:

a) APATS is orientated to mission through theological education at every level of church life and for the whole church.

b) Local APATS units/areas are responsible for determining the priorities of the programme and projects of their churches within the framework of the agreed criteria.

c) The form of APATS in any one unit/area is dependent upon the existing relationship of the churches in the unit, with the clear understanding that APATS has no separate identity but exists to serve the member churches in mission.

d) APATS serves as a unifying agent in cooperative action.

e) APATS promotes theological education at every level of church life with special reference to the needs of lay-training, and to the needs of women and youth as integral parts of the church.

It will be seen from these decisions that both advanced academic study and the equipping of local congregations are held in balance in the framework of theological education for the whole church as a unity. It will also be observed that the original ideas of maximum flexibility, a minimum of institutionalization, and the acceptance of local autonomy are honoured and advanced. Both Lutheran emphasis and the ecumenical dimension are also held in balance in the framework of the total life of the Christian community in any one area. Another matter which had always been understood was brought into sharper focus, that is, the financial responsibility of participants in APATS in relation to the development of their self-reliance. It was laid down that every APATS project should draw at least one fifth of its total cost from local resources. It has to be realized that there is no parity of affluence in the membership of APATS. This means that in keeping with the worldly law those churches which are more affluent, in terms of both material wealth and man-power, are able to afford bigger and bolder and more wide-reaching programmes than their poorer brethren so that the richer tend to increase their advantages.

Several important difficulties were recognized at Hong Kong. One was that in some areas there is still the impression that APATS is a Geneva programme. Another was that although in India, Hong Kong-Taiwan and Indonesia APATS had proved to be a unifying agent amongst the several Lutheran churches of those areas in other places there had been a lack of inter-church communication. The important thing is that the biannual consultation, with its opportunity for the open sharing of information, was able to look at these difficulties and suggest ways and means of resolving them. In APATS churches learn together as they act together.

It can be seen, therefore, that our understanding of the scope of APATS is being more clearly defined and brought into sharper focus as we progress.

2. Programmes

It has to be stressed that APATS is an ongoing workshop rather than an incessant talk-shop. APATS promotes programmes and projects which actually take place amongst people, which affect the lives of people, which equip people for the discharge of their duties as Christians dispersed throughout Asia. Because the major part of planning of programmes,

their implementation and their effects take place in local situations and by Asians they increasingly tend to display Asian characteristics.

a) Classification. It has proved extremely difficult to find a satisfactory system of classifying, or categorizing, the programmes which have been carried out. This is partly because of the diversity of the actual programmes, partly because of the unity of purpose of the several programmes which has brought a depth of interrelationship. A system based on narrow and precise categories would result in having to place the same programme in several of the categories. In addition, the name used in one area for a particular programme will be quite different from the name used for basically the same programme in another area. This is not just a matter of a different translation, rather each area has its own traditional way of describing its activities.

Whilst we are aware of and admitting the arbitrary nature,the APATS programmes from all areas have been classified under three main heads,viz. (i) Lay Training, (ii) Ministry and Mission, and (iii) Academic Studies.

(i) Lay Training:

Hong Kong-Taiwan. "One seminar each in Hong Kong and Taiwan for volunteer workers; two Hong Kong and one Taiwan youth leadership seminars; one seminar each in Hong Kong and Taiwan for women leaders; one Taiwan seminar on creative writing; and a combined youth leadership and women workers' seminar under the title of Church Ministries Seminar." These events took place between late 1975 and January 1978.

India. A Workshop on Christian Art for twelve Christian professional artists was held from mid-December 1976 till mid-January 1977 as part of a Festival of Indian Christian Art which included an exhibition of 140 art pieces, an ecumenical service of Christian art and a Seminar on Christian Art.

During 1977 there was a ten-day In-Service Training Course for Women Churchworkers, two regional (one Hindi, the other Tamil) seminars for women on Family Planning, and an All India Conference of Theologically Trained Women.

Indonesia. A short Refresher Course for Pastors' Wives was held in January 1977.

Korea. In both 1976 and 1977 three-day institutes were held offering special training for Christian writers in the area of the novel and drama respectively. About twenty participants attended both institutes.

Five institutes dealing with stewardship, evangelism, Christian education in the parish, worship, and community service were attended by between fifty and seventy laypeople each time.

Malaysia-Singapore. In 1976 provision was made for three laymen to study the place and work of laypeople in evangelism and church growth. This study period lasted one month.

In 1977 a Seminar for Youth Training and Development was arranged for about sixty youth. There was also a Seminar on the Organization and Development of Women's Ministry in the Church.

The Philippines. The Lutheran Church of the Philippines is organized into three districts; each district held a two-week course in Lay Leadership Training. Similar courses were also held at the seminary level.

Unfortunately not all the reports include a reference to the numbers of people who took part in these various courses and seminars but a rough estimate, and a conservative one at that, indicates that something like 1,195 laypeople received training of one kind or another. Most of these courses were of an intensive character and if the average duration is taken at four days it means 4780 man-days which is slightly more than that required for thirty students on a year's seminary course!

(ii) Ministry and Mission

Australia. As was made clear at the Singapore Consultation Australia saw its role as that of sharing its facilities with its neighbours. It has done this generously by making it possible for three ministers from the Indonesian churches to gain wider experience and training each year. The Lutheran Church of Australia itself has set up a special fund for this work.

Hong Kong-Taiwan. In 1975 a six-day study seminar for 100 pastors and evangelists dealt with "Church Growth", and a similar study seminar was held in 1977. The plan to send churchworkers on travel/study projects, which was originally planned for 1977, will be carried out in the spring of 1978. This programme involves making a study of American Lutheran churches.

India. In both 1976 and 1977 there were In-Training Courses on Rural Ministry, the first of which was in Hindi and dealt with rural community health and was attended by 18 pastors; the second was in Telugu on rural evangelism and was attended by 22 pastors. It is significant that despite the fact that the majority of people in India are located in rural areas these courses run by Gurukul are the only courses concentrating on the needs of the rural ministry.

In January 1977 Gurukul gathered 42 representatives, from Lutheran, CSI, Baptist, Methodist and Pentecostal churches for a Seminar on Ecumenism to evaluate the results of the ecumenical movement to date.

Indonesia. The Indonesian area of APATS has, during this first period of its work, concentrated on the relation of the gospel to the

indigenous cultural background, or context, and expecially with reference to "Adat", i.e., customary tribal law. Two seminars have been held on this subject, the second with special reference to marriage. In addition, there has been a workshop on the subject of indigenous worship. Fully documented reports of all three events have been published in the Indonesian language. Ordained ministers and other full-time churchworkers formed the majority of participants. All three were of an ecumenical nature with valuable participation from the Roman Catholics. The Research Department of Nommensen University was responsible for the arrangement of the Adat seminars and the staff of the Theological Faculty of the same university for the worship workshop.

Japan. A Survey and Research for Evangelistic Work at Obihiro/Hokkaido was carried out in three stages: the preliminary survey was made in 1976 followed by the main survey in 1977, an analysis of the initial results has been issued by the study committee. This task involved visiting all the churches and all the pastors in the city, visiting all government offices, and surveying the manner of life of the people who live there and who are moving into that area in order to ascertain the appropriate strategy for evangelism.

Another project was that of a study and development of materials for adult Christian education. This was done by the four Lutheran churches in Japan and, in addition to consultations, involved two workshops, one in Tokyo and the other in Kobe. The aim is to produce materials for confirmation and post-confirmation courses in the congregations.

Korea. As a result of a programme of research in music for the Lutheran liturgy two musical settings are in the course of preparation, one in western style, and the other using traditional Korean music.

Papua New Guinea. After doing the preliminary work on a project dealing with pastoral and congregational ministry the leader, Dr. G. Reitz, had to return to the U.S. The funds for this project were, therefore, diverted to other, but related, needs, i.e., part of it was used for training women and part of it was used for the production and distribution of some trial books of the Pidgin Old Testament.

The Philippines. Four workshops on the Re-structuring of Theological Education Programmes have been held. The purpose of these has been to equip seminary-trained pastors to conduct ongoing theological education courses at district and local level. The ultimate aim is that of mobilizing the whole congregation in ministry and service.

In 1977 a workshop on Stewardship was held for national clergy and missionary workers as part of the churches' efforts to develop a greater degree of self-reliance and a greater sense of responsibility within local congregations.

A music workshop was arranged to develop the use of indigenous music in

the liturgy. As a result of this two of the districts are in the process of producing their own hymnal.

Because of the very wide variety and diverse scope of the above projects and programmes it is difficult to summarize them in any general way. The important thing about these programmes is that they reflect the way in which the churches of the various areas interpret their own needs and their own priorities in equipping themselves for ministry and mission. In the main, they are programmes which can only be conceived, planned and implemented by the local churches themselves. However, within the framework of APATS, knowledge and information about these programmes stimulate other areas to have another look at their needs and their opportunities.

(iii) Academic Studies

The number of programmes in this section is not large, but once again they reveal variety.

Australia. Preliminary discussions have been held between Luther Seminary, Adelaide, Martin Luther Seminary, Lae, Papua New Guinea, and the Faculty of Theology, Nommensen University, Indonesia, to cooperate on research into theological subjects, e.g., "The Concept of the Human Soul", and to share inter-exchange of staff and students. A major consultation is planned for 1979.

Hong Kong-Taiwan. Theological seminars have been held in both Hong Kong and Taiwan. Funds have been made available for research leading to the publication of theological papers. Four MSS have been received but have not satisfied the standards set by the committee. This work is continuing.

A scholarship fund has been set up for TLC workers seeking advanced study and one person has completed a year of such study, a grant of $ 1,000 was made; there is still a further $ 1,000 in the fund.

India. A Liberal-Conservative Dialogue was held in 1976 on the theme, "The Mission of God and the Indian Church: A Theological Dialogue", in which thirteen theologians were brought together. In 1977 the Dialogue moved to a regional level in seminars at which there were core presentations on the history and theology of mission.

Each year a one-month course on Luther Studies is held at Gurukul for about fifteen to eighteen pastors. APATS has made it possible for Professor Y. Tokuzen to serve as guest lecturer in these courses.

In April 1977 nineteen Lutheran faculty members participated in the second annual Lutheran Professors' Consultation in Orissa. The major theme was that of Lutheran tradition as it is related to mission and culture.

A Research Fellows Fund has been set up and has been used to support a seminary lecturer's doctoral research on the possible use of yoga by pastors in their Christian counselling.

Korea. A series of lectures on Reformation Studies was given by Professor Y. Tokuzen.

Work is proceeding on the translation of Lutheran confessions into the Korean language; this includes the Large Catechism and the Apology to the Augsburg Confession. It is hoped that the translations will be completed during the course of this years.

The budget for a Research Fellow in Church Growth in Korea has been switched to support a Luther research project in 1979.

Papua New Guinea. In combination with a scheme promoted by the Melanesian Association of Theological Schools, Martin Luther Seminary in Lae provided a Resident Fellowship for a woman pastor, the Rev. Getake Gam, for two years. This was made possible through using $ 1,750 from APATS; the remainder of the cost was borne by the seminary and the local church.

In addition to the above programmes Hong Kong-Taiwan have used $ 1,250 for library development. India has launched the "Gurukul Perspective", i.e., a quarterly newsbulletin concerning Gurukul activities, and Korea has plans for a similar bulletin but concerning APATS programmes.

A brief examination of the reports concerning these programmes of academic studies indicates that the terms "advanced" or "academic study" are interpreted in many different ways. It is also clear that some of the programmes form an essential part of the preparation to provide the facilities for advanced study in the local situation at a later stage.

b) Implementation. It is quite apparent that both organizational and operational structures of the various units of APATS vary from area to area in accordance with the local situation and circumstances. In those areas, such as Korea and the Philippines, where there is only one Lutheran church and only one Lutheran seminary,the structures are fairly simple and the manner of implementing the programmes is fairly direct. On the other hand, in those areas where there are several Lutheran churches and where the Lutheran seminary is closely associated with one or other of the churches the structures are more complex. Much depends upon the goodwill and inter-church relations which already exist. As has already been stated APATS is performing a unifying function in such situations, but this is a process which cannot be forced; it has to grow naturally, and this takes time and patience.

In general in each area, or unit, there is an APATS committee composed of representatives of Lutheran churches which are members of the LWF plus

representatives of the Lutheran seminary concerned. In some instances, the committee also includes representatives from Lutheran churches which are not actually members of the LWF. In some cases, this central, or executive, committee handles all the work of planning and running the various programmes; in other areas a small committee is formed under the leadership of a project leader, such as in Indonesia, who may not be a full member of the executive committee, for each project or programme.

The role of the seminary varies from area to area. In India, Gurukul takes a prominent lead, but this is in consultation and in cooperation with the leaders of the Lutheran churches. In Indonesia, the Faculty of Theology of Nommensen University has taken a leading role. In the Philippines, the seminary at Baguio has been prominently engaged in APATS but is itself, at the present time, encountering difficulties because of limited manpower. These and similar situations may give rise to tensions within the APATS structures themselves. APATS may become too closely identified in the minds of church members with the seminary so that it is no longer seen as a programme of the churches for the churches. There may be resistance in that the leadership of the church has settled into a bourgeois pattern, attitude and lifestyle whereas the seminary is striving to exercise a prophetic role and become an agent of change, even to the point of challenging church structures and ministerial patterns. It is certain that very few will be satisfied if the total outcome of APATS is merely to leave the overall situation of the church as it is but with a little brighter polish. APATS and all its constituents must be seen as an agent of change, perhaps change of a radical nature which brings to the fore the terribly important and difficult question, "Should the Christian, either as an individual or as a group, be an agent of evolutionary change or of revolutionary change?" Asian churchmanship, particularly regarding matters ecclesiastical, tends to be very conservative. This has to be seen in conjunction with a prevalent hang-over of a "peasant attitude" amongst the membership of mainly rural congregations. There is evidence in both the type of programmes which are being planned and in the manner in which they have been implemented that there is a very healthy struggle concerning such matters within the APATS units.

"Are the programmes which have been planned and carried out in keeping with the agreed intentions and purposes of APATS?" The brief answer must be "Yes". This is especially true in view of the recent change in the name. It is true that there has not been an emphasis on higher and advanced theological study, but it is true that there has been an emphasis on the advancement of study across the whole range of theological and Christian education. Most of the programmes can be genuinely seen as stimuli towards the development of more responsible and more self-reliant churches of a truly Asian character expressing themselves in a more indigenous manner and addressing themselves to the actualities and realities of the local situation. This does not mean that the stimuli ipso facto produce the desired response and result,but the fact that they are there is a sign of hope.

The smallness of the degree to which advanced theological studies have so far found a place in APATS does not mean that this aspect has been rejected. Perhaps more than anything it means that when the local situation is seen objectively there are not yet the appropriate facilities available for the pursuit of such advanced studies within the local situation itself. These have to be generated and developed. Does a first-class degree from a western university actually carry the type of academic excellence which is appropriate and useful in the Asian scene? It is very doubtful whether it does, and if it does not what are the criteria for establishing a more appropriate type of academic excellence? And having established those criteria of excellence how does one provide the facilities in which they may be gained and exercised? These are large questions but the APATS units are addressing themselves to them. This is seen from the insistence that any programme must be seen to be relevant to the actual life and work of the local church.

"Is the financial aspect of APATS treated with Christian responsibility?" In this area there has to be a high degree of mutual respect for one another. One of the very real advantages of the APATS biannual consultations is that the available funds are seen as APATS funds and not as a hand-out from Geneva, although it is readily acknowledged with sincere gratitude that it comes through that particular channel. At the Hong Kong Consultation, for instance, after all the requests from all the regions were collated, it was seen that the total was in excess of the budgeted amount. The first agreed step was to accept the programmes of every unit whose total requests were not in excess of $ 5,000. After that it was a matter of seeking agreement from and amongst the other units to increase the measure of local support for some of their programmes. This was achieved without much difficulty.

A move towards self-reliance is a built-in feature of APATS. It follows, therefore, that each area should be responsible for part of the cost of its programmes. APATS is now urging a minimum of 5% from local sources. As the degree of self-reliance increases, so the degree of support from local sources increases.This means that APATS itself must consciously seek to hold to a simple lifestyle which is congenial to Asia, rather than strive to emulate one which is foreign, oppressive and corruptive. The vast majority of APATS programmes have been carried out because there has been a very responsible contribution from local resources, but this contribution has not always been in the direct form of money. In Hong Kong-Taiwan and Malaysia-Singapore, there has been a very large measure of support financially. Australia's role has made no real demands upon the APATS budget. Korea is providing something like 20% of the total cost of its APATS programmes. In every area APATS programmes require the use of local facilities and manpower, it is almost impossible to assess the monetary value of this kind of contribution. It may be noted that in one or two cases approved programmes have not been possible for various technical reasons, it is clearly understood that monies granted for a particular programme cannot be diverted to other programmes, whether

approved or not, without the consent of the LWF staff responsible for the oversight of APATS.

c) Ecumenical Dimension. Again this has varied from area to area. Some programmes have been avowedly ecumenical, others have been avowedly Lutheran without any ecumenical participation or reference. There has been a sincere effort throughout to bear in mind the need for widening cooperation with non-Lutheran churches. What is more important is the fact that APATS has not, at any level, deliberately worked either in opposition or in competition with an ecumenical agency. It needs to be clearly understood that if there is to be a Lutheran contribution to ecumenical activity it must come from Lutherans. The preparation of translations of historic Lutheran documents, the preparation of musical settings for Lutheran liturgy, the teaching of Lutheran theology are all the responsibility of Lutherans. It is unreasonable to expect the World Council of Churches or the Christian Council of Asia to make significant contributions to this kind of work. But this work has to be done if there is to be a truly ecumenical participation on the part of the Lutheran churches. With the exception of church union schemes such as those which have brought CSI and the United Church of Australia into existence, neither of which as yet includes Lutheran churches, the ecumenical movement has not demanded a surrender of and an abdication from a confessional tradition. What is required is that there should be a complete recognition of the oneness of Christ, of the Holy Spirit and of divine grace. The APATS programmes have sought to foster that essential oneness as it is understood by Lutherans as local opportunities have arisen and been created.

The report of the seminar on ecumenism held at Gurukul states: "The theme of the seminar was 'The Crisis in Contemporary Ecumenism'. The process of the seminar revealed that what appears as a crisis externally is really the on-going, necessary and dynamic inner struggle of the Spirit of God among His people, renewing and empowering them in His fellowship. This ecumenical movement is of the esse of the church and of its mission."

As long as the APATS participants are aware of this inner struggle within themselves there is little fear that they will lose sight of the ecumenical context of their lives and of the need for an ecumenical dimension in their activities.

3. Future Perspectives and Strategy

It can ben agreed that APATS is emerging from its pioneer stage, pioneer in that it has been exploring and evolving new patterns of work, new approaches to old problems and seeking new standards of excellence. What of the future?

A glance at the plans for the next two years from the various units shows that the patterns set during the previous two years will be con-

tinued. It is not, however, exactly the same mixture as before. There is a movement to more particularization, there is a development, or expansion, and there is almost everywhere an increase of contextualization. Some examples will serve to prove the truth of this claim.

Hong Kong-Taiwan is increasingly conscious of the existence of mission opportunity amongst the Chinese of the diaspora in Asia, and also conscious of the religious and socio-political circumstances which create a sense of challenge and of urgency.

India is planning a project called "Padhayathira Socio-Evangelistic Experimental Ministry" which will provide three months' training for people to engage in mission by going from village to village conscientizing small groups of Harijans concerning their socio-political situation.

From the same area comes the plan for dialogue with Roman Catholics.

Indonesia is planning a field study and upgrading course for church workers on Islam and a small survey project on church congregations in the plantations.

Korea is extending its Lutheran studies so that it includes courses on Lutheran theology in the life of the church addressed to the laity as much as to the pastors.

Japan will be concentrating on mission by making careful surveys of methods and the sociological factors of Japanese life, both within and outside the church. In the light of the history and manner of growth of the church in Japan this is a major enterprise.

Papua New Guinea will be engaged in the development of theological literature in Pidgin for use in the seminaries and throughout the PNG church.

It must be stressed that the above list consists of samples indicating new trends or extensions and is by no means the full list of APATS activities in any one area, let alone in the whole of APATS.

The Hong Kong Consultation looked closely at the question of "Future Perspectives and Strategy". In summary it agreed that the local congregation is the vital element in mission and much needs to be done to develop and equip local congregations so that each becomes a centre of mission in which the whole congregation is engaged. There was also agreement that we must come to terms with the religious pluralism of Asia, and the pluralism within the Christian church, in a more realistic way than previously. These two factors require that a dialogistic approach is developed at every level of church life; it will also require the courage to develop new forms of ministry and new structures within the churches. In order to do all this in the true tradition of Lutheranism there will have to be concentrated efforts to re-examine Lutheran theology in the context of Asian life and its mission.

There is a growing sense of the importance of inter-area sharing. The Luther, Adelaide - Martin Luther, Lae - Nommensen, Indonesia consultation is one such step. The realization of Hong Kong-Taiwan's opportunity amongst the Chinese diaspora is another, the linguistic and cultural similarities between Malaysia and Indonesia is yet another possible field of joint action.

There is healthy insistence that APATS should resist all forms of institutionalization. One of the facts that is discernible in the planning that is in progress is that through APATS programmes the seminary is being taken into the village. This is not a rejection of the seminary, or of seminary type of education, rather it is a declaration that seminary training is not the only way with which theological education is carried on.

One of the difficulties which almost all the churches throughout APATS experience is that of shortage of manpower, or trained manpower. It is expected that the outworkings of the APATS programmes themselves will reduce the area of this difficulty, but it will not be completely removed. The areas most likely to be affected in the future by this difficulty are those of long-term planning of major programmes and the planning of real advanced study programmes. This kind of work demands the availability of a person who has time to think and to look ahead in the light of the considerable changes which are taking place in Asian society and life throughout the whole of Asia. Otherwise the patterns which are being set in the various units may harden into a framework which becomes a trap, a snare and a delusion. Provision for this could be made in several ways; for instance, a small "think tank" of three people drawn from APATS could be set up to meet twice a year in order to carefully examine APATS programmes with a view to making suggestions how they could be sharpened and extended and to suggest ways and means of cross-fertilization between the various areas and units, or one of the APATS member churches could be asked to free a person from major responsibilities so that he could devote the larger part of his energy to this task, but it would require someone who is happy and effective working out of a bedding roll!

4. Evaluation and Recommendations

1. APATS has proved itself to be a viable means of helping Lutheran churches in Asia to move towards a greater degree of self-reliance as it is related to ministry and to mission.

2. The APATS programmes have been planned and carried out with a sense of Christian responsibility concerning the task of the church, the use of funds, and the employment of available manpower.

3. APATS programmes have the virtue that member churches have been encouraged to discover and to use the resources which are already within themselves rather than to depend upon the importation of resources before there is action.

4. Both in the biannual consultation and in the field of operations APATS has offered an opportunity for the Asian churches to determine their own policy, to express the Asian point of view about their own affairs, and to work in ways which are congenial to the Asian mind.

5. Flexibility may become as big a curse as rigidity. There is a danger that APATS becomes a kind of rag-bag of projects and programmes which cannot be fitted into any other agency's brief. The criteria for the advancement of training and studies in relation to ministry and mission need to be emphasized.

6. Any area which seeks financial help to produce the same programme more than twice in successive years should be asked to justify that request and to explain why it cannot be totally supported by the churches concerned. APATS should be urged to retain its exploratory and frontiers-man character.

7. In the years ahead there should be some form of critical analysis of the work of APATS in the particular units in order to assess the degree to which they have affected the life and work of the respective churches.

8. In all areas the question should be raised, "To what extent have the APATS programmes affected the way in which the seminary is teaching and doing its theology?"

9. There is need for a means whereby reports, brief ones, of APATS projects and programmes are circulated amongst all member churches.

10. Although the decision to avoid institutionalization must be respected consideration should be given to the possibility of having a liaison officer in the field, but this does mean a request to set up an APATS "desk".

11. The next biannual consultation should take another look at what is meant by advanced theological study. There is a danger that this item could become too peripheral.

12. The provision of text books, study materials, confirmation manuals, etc., in the various vernaculars is still an urgent need. It could be wasteful in terms of both money and manpower if every area seeks to produce its own independently. Consideration should be given to the possibility of using some of the materials which have already been produced in some areas as basic texts for translation into all languages.

CONCLUSION

It is hoped that the above survey of APATS is found to be an honest and objective appraisal. Again apologies are extended to any areas which feel that they have been misrepresented in any way. It has been a privilege to be associated with APATS more or less since it came into operation. We are convinced that it has already been a means of blessing and a channel of grace in many churches; it is hoped that God will continue to use it not simply to promote programmes and not simply to clothe churches with a sense of fervent activity but rather to develop a Christian spirituality in the best traditions of Lutheranism and which speaks to Asia with a voice of compassion that truly echoes the voice of Christ.